United Presbyterian College.

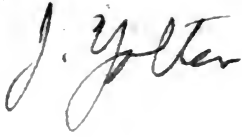
—o—

BROWN-LINDSAY LIBRARY.

—o—

This Volume is lent out subject to the Ordinary Rules of the College Library, and to any Special Rules which the Library Committee may from time to time enact.

2 D10/1 No. 4197 Vol. 3



SERMONS

AND

RELIGIOUS TRACTS

Of the late Reverend

PHILIP DODDRIDGE, D. D.

Now first collected together,

IN THREE VOLUMES.

VOLUME THE THIRD,

CONTAINING,

I. The Scripture-Doctrine of Salvation by Grace thro' Faith.
II. The Christian Warrior animated and crowned.
III. Christ's mysterious Conduct to be unfolded hereafter.
IV. A plain and serious Address to the Master of a Family, on the important Subject of Family Religion.
V. Christ's Invitation to thirsty Souls.
VI. Reflections on the Conduct of Divine Providence, in the Series and Conclusion of the War, preached in 1749.
VII. The Guilt and Doom of *Capernaum*, seriously recommended to the Consideration of the Inhabitants of *London*.
VIII. Christian Candour and Unanimity stated, illustrated, and urged.
IX. Meditations on the Tears of Jesus over the Grave of *Lazarus*.
X. Mr. *Orton*'s Sermon on Dr. *Doddridge*'s Death.

LONDON:

Printed by Assignment from the Author's Widow,

For C. HITCH and L. HAWES, J. BUCKLAND, J. RIVINGTON, R. BALDWIN, W. JOHNSTON, J. RICHARDSON, S. CROWDER and Co. T. LONGMAN, B. LAW, T. FIELD, and H. PAYNE and W. CROPLEY.

M DCC LXI.

CONTENTS.

THE Scripture-Doctrine of Salvation by Grace through Faith, illuſtrated and improved in Two Sermons: The Subſtance of which was preached at Rowell *in* Northamptonſhire —— —— —— Page 1

The Chriſtian Warrior animated and crowned: A Sermon occaſioned by the heroick Death of the Hon. Col. James Gardiner, *who was ſlain in the Battle at* Preſton-Pans, Sept. 21, 1745. *Preached at* Northampton, October 13 —— —— —— Page 41

Chriſt's myſterious Conduct to be unfolded hereafter: A Funeral Sermon occaſioned by the Death of the Rev. Mr. James Shepherd; *who died* May 19, 1746, *Ætat.* 22. *Preached at* Northampton, May 25 —— Page 69

A plain and ſerious Addreſs to the Maſter of a Family, on the important Subject of Family Religion — Page 87

Chriſt's Invitation to thirſty Souls: A Sermon preached at Northampton, *in the Year* 1729 —— Page 121

Reflections on the Conduct of Divine Providence in the Series and Concluſion of the late War: A Sermon preached at Northampton, April 25, 1749. *Being a Day appointed by his Majeſty for a general Thankſgiving, on Account of the Peace concluded with* France *and* Spain Page 153

The Guilt and Doom of Capernaum, *ſeriouſly recommended to the Conſideration of the Inhabitants of* London: *In a Sermon preached at* Salters-Hall, Auguſt 20, 1749. *Publiſhed on Occaſion of the late Alarm by the ſecond Shock of an Earthquake,* March 8, 1749-50, *with a Preface relating to that awful Event* —— Page 179

Chriſtian

CONTENTS.

Chriſtian Candour and Unanimity ſtated, illuſtrated, and urged: In a Sermon preached at a Meeting of Miniſters at Creaton *in* Northamptonſhire, January 12, 1749-50 Page 209

Meditations on the Tears of Jeſus over the Grave of Lazarus: *A Funeral Sermon preached at* St. Albans, December 16, 1750, *on Occaſion of the much lamented Death of the late Rev.* Samuel Clark, *D. D. who died the 4th of* December, *in the 66th Year of his Age* — Page 235

The Chriſtian's Triumph over Death: A Sermon occaſioned by the much lamented Death of the Rev. Philip Doddridge, *D. D. and Miniſter of the Goſpel at* Northampton; *who died* October 26, 1751, *in the Fiftieth Year of his Age. By* Job Orton ——— Page 265

THE

THE

Scripture-Doctrine

OF

SALVATION by GRACE through FAITH,

Illuſtrated and Improved in

TWO SERMONS:

The Subſtance of which was Preached at

ROWELL in *Northamptonſhire.*

TO THE

CHURCH and CONGREGATION

OF

PROTESTANT DISSENTERS

At *ROWELL*,

To whom the Subſtance of theſe SERMONS was preached, and at whoſe Deſire they are publiſhed.

My Dear Brethren and Friends, beloved in our common Lord,

WHEN I firſt preached theſe plain Sermons to my own Congregation, which I here offer to your Peruſal, I was much ſurprized at the *Requeſt* which ſeveral of them made, that they might be *printed:* But I was yet more ſurprized, when after having delivered the Subſtance of them in *One Diſcourſe* at *Rowell* ſome Time after, you ſo unanimouſly and affectionately made *that Requeſt* your own. I apprehended, that tho' the many excellent *Treatiſes* we have *on this Subject* already, might excuſe my Backwardneſs to comply with the *Firſt Motion* of this Kind; yet abſolutely to have refuſed *your repeated Solicitation* might have appeared *diſreſpectful* to my good Friends, and perhaps have

looked like some *Unwillingness* to bear my Testimony to this great and important *Doctrine* in an Age, in which the Credit of many *Evangelical Truths* seems to be fallen very low.

I am really sorry, I have delayed this little Service so long; but it was chiefly owing to my Desire of finishing my *Sermons on* REGENERATION, which indeed cost me more Labour than I at first apprehended. *That* seem'd a Business of such *Importance*, that I knew not how to interrupt it: But as they are now almost printed off, I send out *these Discourses* as a Kind of *Supplement to them*; and therefore they are printed in a Form very fit to bind up with them. The Delay is more excusable, as SALVATION BY GRACE is not a Subject which grows out of Date in a few Months. This glorious *Doctrine* has been the *Joy* of the Church in all Ages *on Earth*; and it will be the *Song* of all that have received it in Truth throughout the Ages of Eternity, and be pursued in the *Heavenly Regions* with ever-growing Admiration and Delight.

I cannot conclude this *short Address*, without congratulating you on the abundant Goodness of GOD to you *as a Church*, in bringing among you that worthy and excellent Person *, under whose Pastoral Care you are now so happily placed. I know, he is a faithful Witness to the *Truths of the Gospel*, and rejoice in that rich Abundance of *Gifts* and *Graces*, which render him so fit to state and improve them, in the most advantageous, as well as most agreeable and delightful Manner. I hope, and believe, that *the Grace* he so humbly owns his Dependance upon, will add happy *Success* to his Labours: And I heartily pray, that you and neighbouring Churches may long be *happy in him*; and that *GOD*, who has by such various and gracious Interpositions in your Favour express'd his Paternal Care of you, may

* The Reverend *Mr. Jonathan Saunderson.*

may ſtill delight to *dwell among you.* May he multiply you *with Men like a Flock, daily adding to his Church* among you *ſuch as ſhall be ſaved!* May your Souls continually *rejoice in his Salvation!* And may you ever *walk worthy of the Lord,* and prove by the Integrity and Purity, the Spirituality and Uſefulneſs of your whole Behaviour, that this *Grace of GOD which brings Salvation* has enter'd with Power into your Hearts; and that it is your Care and Delight, to *improve it,* as well as to *hear of it!* To contribute to this bleſſed End, by this or any other Attempt of cordial Love and faithful Reſpect, will be an unſpeakable Pleaſure to,

My Dear Friends,

Your very affectionate Servant,

in the Bonds of our common Lord,

NORTHAMPTON,
Sept. 1, 1741.

P. DODDRIDGE.

SERMON I.

EPHES. ii. 8.

For by Grace are ye ſaved, through Faith; and that not of yourſelves; it is *the Gift of GOD.*

YOU are often, my Dear Brethren and Friends, *hearing* of the *Duties* of a Religious Life: And it cannot but be a Pleaſure to every faithful *Miniſter of Chriſt* to obſerve, how *willing*, nay, how *glad* you are to *hear of them*; and with Reſpect to many of you, how *ready* you are to *practiſe them*. But I am now coming to you with a renewed Admonition on *another Head*, which is always to be taken *in Connection* with the *former*; and which, I perſuade myſelf, will in that View be *welcome* to you all. I am to inculcate it upon you, that when you have *done your utmoſt*, how much ſoever that be, you ſhould ſtill *ſay*, that *you are unprofitable Servants* *; and endeavour to maintain a deep Senſe of it upon your Hearts, that, as the *Apoſtle* admoniſhes the Believing *Epheſians* in the Words of the Text, *By Grace ye are ſaved, through Faith; and that not of yourſelves; it is the Gift of GOD.*

The *Apoſtle*, in his preceding Diſcourſe, ſpeaks of the *happy Change* which the *Goſpel* had made in the *State* of theſe poor *Heathens*. He freely acknowledges on this Occaſion, that the *Jews* were likewiſe in a *very bad State*, and if not entirely ſunk into the ſame Enormities, yet *were by Nature Children of Wrath, even as others* †. So that on the whole, both were, (as it might be expreſſed by an eaſy and very proper *Figure*) *dead in Treſpaſſes and Sins* ‡, indiſpoſed for any Religious Senſations

* Luke xvii. 10. † Eph. ii. 3. ‡ *Ver.* 1, 5.

and Actions, and far more odious to GOD, than a putrid Carcase is to Men. But he adds, that *GOD by his Grace had saved them*; that his unmerited Goodness had begun their *Salvation*, and having thus far carried it on, would undoubtedly compleat it: And that he might impress their Minds the more deeply with it, he repeats it again, *By Grace ye are saved*. So much was the Apostle *Paul* concerned to inculcate *a Doctrine*, which some are ready to look upon as *unnecessary*, and others perhaps as *dangerous*. But the *Apostle's* Authority is abundantly enough to outweigh all that can be laid in the opposite Scale. And it will appear from what I have further to offer, that if it had not in this View so direct a Sanction from *his express Testimony*, the Conclusion would follow by the justest Deduction of Argument from *Principles* so *fundamental* to the *Gospel*, that they cannot be denied without subverting its whole Superstructure.

And here, if I would treat the Subject in its full Extent, I might consider, what we mean by *Gospel-Salvation*. But I content myself at present with telling you in a few Words, that it implies "a *Deliverance* from "that ruinous and calamitous Condition, into which "by our *Apostacy* from GOD we are fallen;" and also includes "our being restored to the *Divine Favour*, and "all the happy Effects of it, as extending, not only "to *Time*, but to *Eternity*."

I might also consider at large *the Nature* of that *Faith*, to which the *Promises of Salvation* are made. But that is a Subject you have heard so frequently explained, that I shall only remind you of that general Account of it, which has often been illustrated among you. "*Saving* "*Faith*," for of that we are now speaking, "is such a "*Persuasion*, that *Christ* is the great *Messiah*, the *Son of* "*GOD*, and the *Saviour of Men*; and such a *Desire* and "*Expectation* of the *Blessings* he has procured under that "Character; as shall engage us chearfully to *commit* "*our Souls to him* in his appointed Method of *Salvation*, "with a *Disposition* cordially to *devote ourselves* to his "Service in all the Ways of *Holy* and *Evangelical Obe-* "*dience*." The several Branches of *this Definition* are to be taken in their Connection with each other; and then, there would be no Difficulty in shewing from the whole

whole Tenor of *Scripture*, that as nothing ſhort of this can be acceptable to GOD, ſo where-ever *ſuch a Principle* really is, the Soul in which it is found is intitled to all the *Bleſſings of the Covenant of Grace*, and has all the Security for *Eternal Happineſs* which the *Promiſe* and *Oath of GOD* can give. I might alſo eaſily ſhew you, that *this* is ſuch a Deſcription of *Faith*, as effectually ſecures the Intereſt of *Practical Religion*, and guards againſt every *preſumptuous Hope*, which may be formed in a Soul deſtitute of a *Principle* of *Univerſal Holineſs*.

But waving the further Proſecution of theſe *Preliminaries* to our Subject, which we have Occaſion ſo often to dilate upon, I ſhall make it my preſent Buſineſs,

I. To conſider, how we may be ſaid to be *ſaved through Faith*.

II. How it appears, that in Conſequence of this, we are *ſaved by Grace*.

III. I ſhall examine the Force of the *Apoſtle*'s additional Argument, which is drawn from the Conſideration, that *Faith is the Gift of GOD*. And then,

IV. I ſhall collect ſome *Inferences* from the whole. And may GOD *write on our Hearts*, as *with the Point of a Diamond*, them and the Premiſes on which they are founded!

I. We are to conſider, *in what Senſe* it may be ſaid, that *Chriſtians* are *ſaved through Faith*.

Ye *are*, ſays the Apoſtle, [σεσωσμενοι] *the Saved ones*,—the Perſons who have already received the Beginnings of *Salvation*, and the certain Pledge of its compleat Accompliſhment,—[δια της πιστεως,] *through*, or *by Means of Faith*.

Now I apprehend, we ſhall take in the *full Senſe* of the *Apoſtle*'s Aſſertion, and of *all* that is moſt neceſſary to *believe* and *know* on this Subject; if we acknowledge and remember,—that *Faith* is *abſolutely neceſſary* in Order to our *Salvation*, ſo that *we cannot* poſſibly *be ſaved without it*;—and alſo, that every one who hath *this Faith*, ſhall undoubtedly *obtain Salvation*:—But yet, that after all, *a Chriſtian* is not to *aſcribe his Salvation* to the *Merit* of *his Faith*, but entirely to *that* of the *Lord Jeſus Chriſt*,

the great *Author* and *Finisher* of it. These are *Three* very obvious Remarks: None is so weak, but he may easily understand them; and yet, I speak very seriously when I say, they seem to me to contain *the Sum* of all that is *most important* in the many *large Volumes* which have been writ on that Subject.

1. "*FAITH* is so *absolutely necessary* to our *Salvation*, "that *we cannot* possibly *be saved without it.*"

So *our Lord* tells us, in the most express and emphatical Forms of Speech: *If ye believe not that I am he, ye shall die in your Sins* *; which most certainly implies *the Loss of Salvation*, and indeed much more. And elsewhere the Incarnate Wisdom and Truth of GOD saith, *He that believeth not, shall be damned* †. *He shall not*, as *the Baptist* says, *see Life* ‡: Nay, as *our Lord* himself expresses it in the strongest Terms, *He that believeth not, is condemned already*; not only on Account of all those other Sins, for which *the Wrath of GOD*, to which he became immediately obnoxious, still *abideth upon him*; but for this additional Reason of dreadful Provocation, *because he hath not believed in the* venerable and majestick *Name of the only begotten Son of GOD* §.

Without *this Faith*, there is no *Knowledge* that will *save* a Man; tho' it should be the most various, and the most exact *Knowledge* of the most Divine and important Subjects, which ever enter'd into a Human Mind. So far is it from this, that one need not scruple to say, a Man might as reasonably expect to be *saved* by Skill in the *Mathematicks*, or in *Musick*, as by Skill in *Polemical Divinity*, tho' it were in its most essential Branches, if after all it were no more than *mere Speculation.*

And it is no less certain, that *without this Faith, Morality* will not *save* a Man; be it ever so unexceptionable, be it ever so exemplary. This is indeed much better than the former; but if there be nothing more, it will be fatally ineffectual to the great Purpose which we have now in View. I speak not now, as you may easily imagine, of such a *continual* and *uniform Obedience*

* John viii. 24. † Mark xvi. 16. ‡ John iii. 36. John iii. 18.

ence to the Divine Will, as *perfectly answers* the Demands of GOD's Original *Law*; for no Man ever has attained to *this*, or will ever in Fact attain to it in this World: But I speak of what the World generally calls *Morality*, a Freedom from grofs *Impiety* and fcandalous *Vice*, yea, tho' attended with the Practice of the *Humane* and the *Social Virtues*. This is indeed amiable and honourable, fo far as it goes; and will undoubtedly have *its Reward*, in the Pleafure of fuch a Conduct, in the Eftеem and Love of Mankind, and in the Poffeffion of many Temporal Advantages and Bleffings, which in the common Courfe of Providence are connected with it. But, alas, it is after all a very partial and *imperfect Thing*: And as a Man may be temperate *in himfelf*; juft, faithful, and benevolent *to Men*; without having any Appearance of Religion *towards GOD*, or making any Pretence to it: So he may have fome *Senfe of GOD* upon his Spirit, which one would think none but *an Atheift* could entirely avoid, while for *the Neglect*, or it may be *the Rejection* of the *Gofpel*, he ftands expofed to its Sentence of *Condemnation*. If *Chrift* be not regarded as *the Rock* on which we build our Hopes, *the Foundation* is *fandy*, and will be *ruinous*; and if we do not *receive Chrift* by fuch a *Faith*, as I defcribed above, we offer him a moft infolent Affront, by pretending to put our unfanctified and rebellious Hearts under his Patronage.

We fee then, that *without this Faith* we *cannot* poffibly *be faved*. It is the Counter-part of this important Truth, which we now add, when we obferve,

2. That "every one who hath *this Faith*, fhall un-"doubtedly *be faved*."

You will here be fure to obferve, that I fay, "Every "one who hath *this Faith*," meaning *the Faith* defcribed above; which includes in it our *devoting ourfelves to Chrift* in the Way of *Holy Obedience*, as an eflential Part of it: And confequently there can be no Reafon to fay, as fome have wildly reprefented the Matter, "A Be-"liever fhall be faved, let him live as he will;" which is either a moft notorious and mifchievous *Falfhood*, or an expreis *Contradiction in Terms*. If the Word *Believer* be fuppofed to fignify one, who merely *aflents* to the

Truth of the *Gospel* in *Speculation*, nothing can be more *false*; and the whole *Epistle* of *James*, to omit a Thousand particular Passages of *other Scriptures*, is a Demonstration of the contrary: But if it be meant, as I suppose it generally is, of a *true Believer*, it is an express *Contradiction*; and is as *absurd*, as it would be to say, a really *Good Man* shall be *saved*, tho' he should at the same Time be a very *Bad one*. For no one can, in the *Sense* described above, which is the *Scriptural Sense*, be a *true Believer*, but one who *wills to live* in a *holy Manner*; since the same *Operation* of God upon the Soul, which disposes it to *believe*, sanctifies *the Will*, and tho' freely, yet effectually leads it, into a prevailing *Determination* to make the *Service of God* the *Business of Life*: Or, in other Words, it is plain from the whole Tenor of *Scripture*, that a *Saving* is also a *Sanctifying Faith*; but there cannot be a *Sanctifying Faith* in an *unholy Heart*; neither can there be a *holy Heart*, where there is a *wicked Life*; for *the Tree is known by its Fruits* *: And when we speak of *the Heart*, we mean not merely *the Affections*, but *the Will*, the Determinations of which are indeed the very *Actions* of which we speak, so far as they are properly *ours*. There cannot therefore be a more insolent *Falsehood*, than the Pretence to *Holiness of Heart*, where *that of the Life* is wanting, or to *Saving Faith* in the Absence of both. There may indeed be an *Error in the Understanding* as to some Precepts of *Christ*, or a *false Judgment* as to some Circumstance attending *ourselves*; and *that* may produce some *Error in Practice*: There may be Instances, in which the *Infirmity* of Human Nature, and the Surprize or Force of a *Temptation*, may betray a Man into *particular Miscarriages*, contrary to the *general Bent* and Tenor of his Heart and Life: But there cannot possibly be, in the Conduct of any *true Believer*, an *habitual*, *allowed*, and *customary Disobedience* to any *one Commandment* of our blessed *Redeemer*.

This you must first admit as a necessary *Preliminary*; and when it is admitted, you may very securely build upon it *this great Truth*, that "whosoever hath *such a* "*Faith as this*, shall certainly *be saved*." Whatever *his former Guilt* may have been, tho' ever so various, ever so

* Luke vi. 44.

ſo long continued, ever ſo aggravated; tho' *Crimes* had been committed, *from which he could never have been juſtified by the Law of Moſes* *, but would have been doomed by it to an infamous *Death without Mercy* †: Yet on exerting ſuch an Act of *Faith in Chriſt*, the *Believer* immediately ſtands *a juſtified Perſon before GOD*, previous to any *Good Works* of his own: Yea, tho' he ſhould *die, before* he have an *Opportunity* of performing any, *in this Caſe*, (which, if ever it happen, is by the Way, the *only Caſe*, in which *Good Works* are not, according to the Goſpel-Covenant, *neceſſary* to an actual Admiſſion into Heaven,) an Omniſcient *GOD calls the Things that are not as if they were* ‡, and accepts thoſe *Fruits of Holineſs* which he diſcerned in their *Root*, or their *Bud*, tho' he did not afford Time for their coming to *Maturity*. And if *Life* be ſpared, the *Believer* continuing ſuch, *continues* in a State of *Favour* and *Acceptance* with GOD, tho' there may be remaining Imperfections in him; and tho' he may ſee Reaſon to complain, that he *cannot do the Things which he would*, but that *the Law in his Members* ſtruggles *againſt the Law of his Mind* §, yet he ſhall *finally be ſaved*; whatever Difficulties are to be broken through, and how long ſoever his Trials may continue: And *his Salvation* as a *Believer* is as certain, from the whole Current of the *Word* of GOD, as the *Condemnation* of the *Unbeliever*, which we proved above. *He that believeth on the Son* of GOD *hath Everlaſting Life* ‖; he *hath it* already in its *Beginnings* and *Earneſts*, and he ſhall e'er long riſe to the compleat *Poſſeſſion* of it. For *Chriſt gives unto his Sheep Eternal Life, and they ſhall never periſh, neither ſhall any pluck them out of his Hand* **. But it is of Importance that I add,

3. That "after all *a Believer* is not to *aſcribe his Sal-*
"*vation* to the *Merit* and *Excellency* of *this Faith* itſelf,
"but entirely to the *Merit* and *Righteouſneſs* of the *Lord*
"*Jeſus Chriſt*, and the *Free Grace of GOD*, as mani-
"feſted in it."

We know, it is the conſtant *Doctrine* of the *New Teſtament*, that *GOD hath made us accepted in the Beloved* ††; and

* Acts xiii. 39. † Heb. x. 28. ‡ Rom. iv. 17. § Rom. vii. 23.
‖ John iii. 36. ** John x. 28. †† Eph. i. 6.

and that *of Him we are in Christ Jesus, who of GOD is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption* * : So that we are *justified freely by his Grace, thro' the Redemption that is in him* †. And if we should pretend to say, that we are *accepted* of GOD *for Faith*, as the *meritorious Cause* of that *Acceptance*, we must *contradict* the whole Course of the Apostle *Paul*'s Argument, especially in the *fourth Chapter* of his *Epistle* to the *Romans*, where he strongly contends that *Abraham was not justified by Works*, because if he were, *he would have something to glory in before GOD* ‡. Now if he had been *justified by Faith*, as his own *meritorious Act*, there would have been as much Room for him *to have gloried in that*, as in any *Work*, whether of *Ceremonial*, or *Moral Obedience*.—And in the same *Epistle* he declares again, where he is speaking of the *Salvation* of GOD's chosen Remnant, that *if it be of Works, then it is no more Grace; otherwise Work is no more Work* § : The Meaning of which plainly is, that no Man can at once *be justified by Grace*, and *by Works*: And on the same Principles we may also say, no Man can be justified *by* the *Merit* of *Faith*, and yet *by Grace*. If therefore it evidently appear from the *Text*, and our farther Reasonings upon it, that our *Justification* and *Acceptance* with GOD is to be *ascribed to Grace*, all Pretence of *Merit* in the *Act of believing* must of Course be given up.

This will indeed farther appear, if we consider, *what it is that Faith does* in order to our *being justified*. You very well know, it is represented in *Scripture*, as *receiving Christ*. *To as many as received him, to them gave he Power*, (or *Privilege*,) *to become the Sons of GOD, even to them that believe on his Name* ‖ . Now it must be flagrantly *absurd*, to talk of *resting upon an Act*, whereby we do indeed *receive* and *rest upon another*. And therefore however *inaccurately* some may have expressed themselves on this Head, I cannot suppose, that any wise and considerate *Christian* ever *meant* to *assert the contrary* to what I am now endeavouring to prove. We do indeed find the *Apostle* speaking of *Faith*, as *imputed for Righteousness* ** ; but it seems to me, that the most *natural*

* 1 Cor. i. 30. † Rom. iii. 24. ‡ Rom. iv. 2. § Rom. xi. 6.
‖ John i. 12. ** Rom. iv. 22.

tural Senſe of that Expreſſion may be fixed, and the *Propriety* of it may be admitted, upon the *Principles* I have now been laying down.

All Manner of *Imputation* ſeems to be *a Metaphor* taken from *Books of Account* between *Creditor* and *Debtor* *. *To impute any Act* of *Sin*, or of *Obedience*, is therefore properly *no other* than to *ſet it down to his Account*. The great *GOD* of Heaven and Earth is repreſented in *Scripture*, with humble Condeſcenſion to our Manner of acting and conceiving of Things, as *keeping* a moſt exact *Book of Records and Accounts*, in which thoſe Things are *regiſtered* concerning every one of us, which he will bring into that final Review and Survey, by which our *Characters* and *States* ſhall finally be *determined*. And as the moſt exact and *perfect Obedience* is *a Debt* which we owe him, as our great Creator, Benefactor, and Governor; ſo on the *Breach of his Law*, we owe him ſome *proper Satisfaction* for it. In this View we are all charged as *Debtors*, poor miſerable inſolvent *Debtors*, in the *Book* of GOD: Innumerable *Sins* are *imputed*, or *ſet down to our Account*: And were Things to go on in this Courſe, we ſhould e'er long be *arreſted* by the *Divine Juſtice*, and being found *incapable of Payment*, ſhould be *caſt into the Priſon of Hell*, to come out no more. But GOD, in Pity to this our calamitous State, has found out *a Surety* and *a Ranſom for us*, and has provided *a Satisfaction* in the *Obedience* and *Sufferings of his Son*; which is what we mean by *the Righteouſneſs of Chriſt*, or his *Active and Paſſive Obedience*. It is with a gracious *Regard to this*, to expreſs his *high Complacency* in it, (if I may ſo ſpeak,) his *pleaſing Remembrance* of it, that all who are finally *juſtified* and *ſaved*, meet with *Divine Acceptance* and *Favour*: Or to purſue the *Metaphor* open'd above, *the Righteouſneſs of Chriſt* is in the *Book* of GOD *imputed*, or *ſet down to their Account*, as that by which *the Debt is ballanced*, and they are *entitled to ſuch Favours* as *Righteous Perſons* might expect from GOD. But then, it is an invariable *Rule* in the Divine Proceedings, that this *Righteouſneſs*, or *this*

* From *Mercantile Affairs* the *Metaphor* is ſometimes applied to *Judicial*; as *Crimes* to be *accounted for* are alſo ſometimes called *Debts*: But when the Matter is well underſtood in *one View*, it is eaſy to apply it to the *other*.

this Atonement and *Satisfaction of Christ*, (for I think, it matters but little by which of these Names it shall be called,) be a Means of *delivering those*, and *only those*, that *believe*. Pursuant therefore to the aforesaid *Metaphor*, when any particular Person *believes*, this is *set down to his Account*, as a most important *Article*, or as *a Memorandum* (if I may so express it,) *in the Book of* GOD's *Remembrance*, that such a one is now actually *become a Believer*, and therefore is now *intitled* to *Justification and Life by Christ*. In this Sense *his Faith is imputed for Righteousness*. Yet it is not regarded by GOD, as the grand *Consideration* which *ballances the Account*, or indeed as *paying any of the former Debt*, which it is impossible it should; but only as *that*, which according to the gracious *Constitution* of the *Gospel* gives a Man *a Claim to that* which *Christ* has *paid*, and which *GOD* has graciously *allowed* as *a valuable Consideration*, in Regard to which he may honourably *pardon* and *accept* all who shall apply to him *in his appointed Way*, or in the Way of *humble Believing*, as *Faith* was described above.

This appears to me *a just* and *easy View* of the *Gospel-Doctrine* on this Head; and it is so *important* distinctly to understand it, that I hope you will excuse my having represented it in so many Words. And this is, on the whole, *the Sense* in which we may be said, to be *saved through Faith*.—*None* can be *saved without it*;—and *every one* who *has it*, is *intitled to Salvation*;—but not in Virtue of the *Merit* and *Excellency* of *Faith itself*, but entirely *for the Sake* of what *Christ* has *done* and *suffered*; or in other Words, by the *Imputation* of *his perfect Righteousness*, the *Merit* of which is graciously *applied* to this or that particular Person *upon his Believing*: So that upon this *he is justified*; and by the general Tenor of the *Gospel* is to be looked on as *a Righteous Person*; or as one, who shall on the whole be *treated as such*, and shall e'er long be publickly *declared Righteous* before the assembled World, and be freed from all the *Remainders* of *that Penalty* which *Sin* has brought upon us: And tho' for wise and good Reasons, he be *for a while continued* under some of them, the Time of *that Continuance* is so short, and his succeeding *Happiness* so lasting, that the *former* being as it were *swallowed up* by the *latter* in the all-

all-comprehending Views of GOD, he is ſpoken of by him, as if his *Juſtification* and *Salvation* were *already compleat*. *Ye are ſaved through Faith.* — But having ſtated this, the Method I propoſed leads me,

II. To ſhew, that in Conſequence of our being thus *ſaved through Faith*, we may properly be ſaid to be *ſaved by Grace*.

Now the *Connection between theſe* will appear very evident; if we conſider, — that *Faith* cannot make any *Atonement* to the offended Juſtice of GOD, ſo as to give us any *Legal Claim* even to the *Pardon of our Sins* upon the Account of it: — Much leſs can it confer any *Obligation upon GOD* to beſtow on us *Eternal Bleſſedneſs*: — Nor would there indeed have been *any Room to mention Faith* in this whole Affair, if *GOD* had not *contriv'd* ſuch a *Method of Salvation*, and *done that* to effect it, which none but himſelf could have done.

1. "*Faith* cannot make any *Atonement* to the offend-" ed Juſtice of GOD, ſo as to give us any *Legal Claim* " even to the *Pardon of our Sins* upon the Account of " it;" ſo that if we are *ſaved through Faith*, we muſt *in this View* acknowledge it to be *by Grace*.

The *Law* of ſo wiſe, ſo great, and ſo venerable a *Sovereign*, as the Bleſſed *GOD* is, muſt of Courſe ſuppoſe ſome awful *Sanctions*, ſome ſolemn *Denunciations* of *Wrath* and *Vengeance* on thoſe who preſumptuouſly *tranſgreſs it*. And it is certainly the Part of *GOD*, as a wiſe, holy, and gracious *Legiſlator*, to maintain *its Honour* when it has been *violated*, and not to treat an *offending Creature*, as *innocent* and *righteous*, without ſome Proviſion made for the *Satisfaction* of his injured Juſtice: In the Demand of which *Satisfaction*, GOD does not expreſs any Thing of a *ſanguinary* and *revengeful Diſpoſition*: Far be ſo blaſphemous a Thought from us! But he diſplays a ſteady Regard to *that Order*, which as the Great *Sovereign* it becomes him, for the Benefit of his Subjects, as well as for the Glory of his own Name and Government, to preſerve in the *Moral World*, i. e. among his reaſonable Creatures. Some ample and honourable *Amends* muſt therefore be made, in Order

to

to the Discharge of a Guilty and Condemned Criminal. And is *Faith* such an *Amends?* Take it in its utmost Extent, as an *Assent* to whatever he proposes, and a *Submission* to whatever he demands, to the very utmost of our Capacity, *this* in our present Circumstances is but *our Duty*, and would have been so had we never offended him: And the *Performance of it*, with whatever Readiness, Exactness, and Constancy, *cannot* possibly *atone* for the *Violation of it* in Times past; as the *Payment* of what *for the future* becomes *due* to any *Creditor*, cannot discharge *a Debt formerly contracted*, and remaining *unballanced* upon Account. Therefore it is, that we read of *Christ's being made a Sin-Offering for us, tho' he* himself *knew no Sin, that we might be made the Righteousness of GOD in him* *; i. e. that we might be *accepted* of GOD *as righteous*, being considered as *by Faith* united to him, and interested in *his Righteousness* and *Grace*. In Testimony of which, GOD expressly requires, that every *Sinner* should sue out his Pardon *in Christ's Name* †, and should present himself before him as one that has *obtained Redemption thro' Christ's Blood*, and is *accepted in the Beloved* ‡, *who of GOD is made unto us Righteousness* §: A Scheme utterly inconsistent with *that* of our being *justified* and *saved* by any *Merit* or *Excellence* in *Faith*, considered as an *Act* of *Atonement made by us*, by which the Guilt of our Offences is cancell'd, and our Pardon bought by us. It is yet more apparent,

2. That "*Faith* can confer *no Obligation upon GOD* "to bestow on us *Eternal Blessedness*;" in which View also our *Salvation thro' it* must appear to be *by Grace*.

That *Eternal Blessedness* is designed for every *believing* Soul, is, through the Divine Goodness, as apparent, as that *Faith* itself is ever required in Scripture. But can we say of *Eternal Life*, that it is *the Wages* of *Faith?* I much question, whether it could have been *claimed* as *Wages* due to us on Account of our *Obedience*, had that *Obedience* been *perfect* in its Kind and Degree: Nor do I think,

* 2 Cor. v. 21. † Luke xxiv. 47. ‡ Ephes. i. 6, 7. § 1 Cor. i. 30.

I think, it could with any Confidence have been *expected*, unleſs GOD had been pleaſed by a gracious *Covenant* to *promiſe it:* Otherwiſe, all that the *compleateſt Obedience* could have *claimed*, would only have been *Favour continued*, or at moſt *Favour increaſing*, during the Time in which we continued to *behave* ourſelves *well*. Much leſs then can we imagine, that when we had once *broken the Law* of GOD, *Faith*, tho' for the Future attended with the moſt *perfect Efficacy*, and productive of the moſt *ſteady* Courſe of *Obedience* in all After-Inſtances, could give us any ſuch *Claim*. Leaſt of all then, can we have any Room to pretend it, on Account of a *Faith*, which operates in ſo *imperfect* a Manner, and produces an *Holineſs* ſo ſadly *defective* in many Inſtances, as we muſt acknowledge our own to be. That we ſhould be admitted into the glorious Preſence of GOD, and be fixed in a State of immutable Security and Felicity, where Sin and Sorrow ſhall no more invade us, but where *GOD will appoint* for us *Salvation* itſelf *for Walls and Bulwarks* *, is ſo glorious a Triumph of the Divine Goodneſs; that the Soul which knows itſelf, and attentively looks on this *far more exceeding and eternal Weight of Glory*, is aſtoniſhed and humbled in the Views of it, and finds it no ſmall Stretch of *Faith*, to be able to *believe*, that GOD does indeed *intend it* for ſo ſinful a Creature: So far is the *Believer* from arrogating any Thing of this Kind to himſelf, as if *his own Faith* had any Degree of *Merit* or *Excellence* proportionable to it. But we muſt obſerve once more, to compleat the Argument,

3. That "there had been *no Room to mention Faith* "at all in this Affair, had not *GOD* graciouſly *con-* "*triv'd* ſuch a *Method of Salvation*, and *done that* to "effect it, which none but himſelf could do."

Faith receives our Lord Jeſus Chriſt; 'tis its great *Office*, and its great *Glory* to do it. But how could it have *received him*, unleſs he had been *given?* and how could he have been *given* in this View, but by the *Appointment* of the *Father*, in Concurrence with *his own free*, and moſt gracious *Conſent?*—— *Faith* apprehends and

* Iſai. xxvi. 1.

and *submits* to the *Gospel-Plan* of *Salvation* by the *Obedience* and *Sufferings* of the *Son of GOD*; yea, it not only *submits* to it, but *rejoices* and *glories* in it. But who could have *exhibited*, who could have *contrived*, who could have *executed* such a *Plan*, unless it had been formed and determined in the *Counsels* of *Eternal Love?*——Admit *Faith* to be ever so *voluntary*, and so far as is possible to a Creature, ever so *independent* an *Act*, can we any of us say, that there was so much *Merit* and *Excellency* in that *Act*, or in any of its subsequent *Fruits*, that *GOD* upon the *Foresight of it* should say, "These Creatures, guilty and condemned as they "appear, will be so *ready to receive* the Intimations "of my *Will*, that they will fully *deserve*, that I should "*save them* at any Rate; they will *deserve*, even that "*my Son* should become *Incarnate*, and *die* as a *Sacrifice*, "to make Way for their Happiness." Can any of you, Sirs, imagine *this* to have been *the Case?* Or can you hear it even *supposed*, without finding something shocking in the very Representation of it? The blessed *Paul*, I am sure, had very *different Views*, when he said, *GOD hath predestinated us to the Adoption of Children by Jesus Christ unto himself, according to the good Pleasure of his Will, to the Praise of the Glory of his Grace, wherein he hath made us accepted in the Beloved* *. And the Apostle *John* had *other Notions* of it, when he said, full as his gracious Heart was of the most lively Sentiments of Gratitude and Zeal, *Herein is Love, not that we loved GOD, but that he loved us, and sent his Son to be the Propitiation for our Sins* †.

These Arguments would prove, that our *Salvation through Faith* is *by Grace*, even tho' it could not be added, that *this Faith is the Gift of GOD:* How much more convincing then must the *Conclusion* be, when *that Consideration* is added to the rest?

But as the Illustration of *this*, which was the *Third General* we mentioned, will require more Time, than can properly be allowed to the Remainder of *this Discourse*, I will reserve it to *another*; and conclude for the present, with *exhorting you* seriously to *examine*, whether you have *this Principle of Faith* in your Hearts, *without*

* Eph. i. 5, 6. † 1 John iv. 10.

without which your *Salvation* is in present Circumstances *an impossible Thing*, and *with which* it is *inviolably secure*.

It is a melancholy, but most obvious Truth, that *all Men have not Faith* *. There are Thousands and Ten Thousands, under the Gospel, with regard to whom its *Ministers* have Reason to complain, *Who hath believed our Report, and to whom hath the Arm of the Lord been revealed* †? On whom has *its Power* been so exerted, as to *conquer* the Natural Incredulity and Obstinacy of their Hearts? Are you, Sirs, of *that Number*, or of the Number of those, who, as the *Scripture* expresses it, *have believed through Grace* ‡? 'Tis the *Question*, on which your *Eternal State* will turn at last, and therefore you would do well, to *examine it* now. And I would beseech you, to endeavour to trace it—in its *Production*,—— and in its *Effects*;—— or in other Words, to enquire,—— how it has been *introduced* into your Minds, and how it has *wrought* there.—— You may surely discover it, in the *one*, or in the *other*, if it be your prevailing Character; and I hope, many of you will be able to discover it in *both*.

(1.) Can you trace *Faith* "in its *Production*, and "*Advance* in your Souls?"

Do you recollect any Time, in which you had *no Thoughts* of the *Lord Jesus Christ*, and *no Workings of Affection* towards him? And has there been *any Alteration* in your Minds in this Respect? All true *Faith in Christ* is founded on a *Conviction of Sin*, and *of the Misery* to which you are exposed by it. Have you indeed been brought to this *Conviction*? Have you *heard*, and (if I may be allowed the Expression,) have you *felt* yourselves *condemned* by the *Sentence* of a *righteous*, a *holy*, yea, of a *merciful GOD*? And have you by *that Apprehension* been stirred up *to cry for Pardon* and *Deliverance*? You have heard of *Christ* under the Character of a *Saviour*: But I put it to your Consciences, Have you seriously *viewed him* under that *Character*? and from a full Persuation of his *Correspondency*, when considered in this View, to all the *Necessities* of your Case, and all the

* 2 Thess. iii. 2. † Isai. liii. 1. ‡ Acts xviii. 27.

the *Exigencies* of your Souls, have you enter'd into any *Treaty with him?* Recollect it ſeriouſly. Have you ever preſented yourſelves before GOD, with an humble and cordial *Regard to Chriſt?* And do you know what it is, ſecretly and ſincerely to *repoſe your Souls* upon the *Merit* of *his Obedience*, and the *Efficacy* of *his Blood*, with humble *Acknowledgment* of *your own Guilt*, with entire *Reſignation* of *your own Righteouſneſs*, as utterly *unworthy* of being mentioned before GOD, and with a cordial and joyful *Reſolution* to *devote yourſelves* to *his Service* as long as you have any Being, and thro' *Time* and *Eternity* to teſtify your *Gratitude* by a conſtant Series of *Obedience?*

If you can trace ſuch a *Proceſs* of *Thought* and *Experience* as this, you have great Reaſon to conclude, that you experimentally know *what Faith is*; and that *through Faith* you are *in the Way to Salvation.* Yet it is always to be remember'd, that *Faith* is to be *ſhewn by its Works* *: Give me Leave therefore farther to enquire,

(2.) Whether you can trace "the genuine *Effects of* "*it* in you *Hearts* and *Lives?*"

You *believe in Chriſt:* But has that *Faith in him* produced a continued and habitual *Intercourſe with him?* I ſpeak not of *an Intercourſe* abſolutely *uninterrupted*; for that the preſent State of Human Life will not admit. But has it produced *frequently repeated* and *direct Acts* of *Application to him*, and *Converſe with him?* One can hardly imagine, how it is poſſible for a true *Believer*, to ſuffer *theſe* to be *long*, and *often intermitted*; eſpecially to ſuch a Degree, that *Days*, and *Weeks*, and *Months* ſhould paſs, as if all the Buſineſs between *Chriſt* and *his Soul* were quite finiſhed, and *he* and *his Lord* were *parted by Conſent*, till *Death*, or ſome very urgent and extraordinary *Circumſtance*, renew'd the *Interviews* between them. — I would aſk farther, Has *this Faith* to which you pretend, produced a *Reſemblance to Chriſt's Example*, and an *Obedience to his Precepts*, in the Courſe of your Lives? You know, that *true Faith* is *operative*; and you know, in the general, the *Genius*

* James ii. 18.

Genius and *Deſign* of *Chriſtianity*. I would demand of your Conſciences, how far you comply with it? Is your *Temper* and *Conduct* in the main *ſuch*, as you well know *our Lord* intended, that the *Temper* and *Conduct* of *his People* ſhould be? Is it devout and ſpiritual, juſt and charitable, ſober and temperate, humble and cautious? Is *Religion* your Care, and do you maintain an *habitual Watchfulneſs* over yourſelves, that your Behaviour may be agreeable and honourable to your Profeſſion?— Once more, Are you ardently purſuing *greater Attainments* in the *Chriſtian Temper* and *Life*, ſo that you may be ſpoken of as *hungering and thirſting after Righteouſneſs* *?

If you can anſwer ſuch *Enquiries* as theſe *in the Affirmative*, you have a great deal of Reaſon to hope, that *Faith is yours*, and *Salvation is yours*. But if you cannot ſo anſwer them, *a confident Aſſurance that you ſhall be ſaved* is ſo far from being *Faith*, that it is *Preſumption* and *Folly*; and far from being any *Security* to you, will only prove *adding Sin to Sin*. That *Confidence*, by whatever Name you may affect to call it, is indeed *Unbelief: Unbelief of GOD's Threatenings*, while it vainly pretends to *truſt his Promiſes*: For he hath not more expreſsly ſaid, that *he who believeth on the Son, hath Everlaſting Life*; than he has added, that *he who is diſobedient to the Son* †, *ſhall not ſee Life* ‡. While *Sin reigns in your Life*, and thereby appears to *reign in your Heart*, did you pretend a *Revelation from Heaven* as to the *Truth of your Faith*, every wiſe Man would conclude that pretended *Revelation* was a *Deluſion*; and that how ſolemnly ſoever it might be aſcribed to *the Spirit of Truth and Holineſs*, it really proceeded from *the Father of Lies*.

Excuſe the *Plainneſs*, with which *Fidelity to GOD*, and *to you*, obliges me to ſpeak on this Head; and be aſſured, that it proceeds from a real Concern to ſecure the Honour of *that glorious Doctrine* of SALVATION BY GRACE, which I have now been labouring to eſtabliſh, and the *Demonſtration* and *Improvement* of which I ſhall farther purſue in the *enſuing Diſcourſe*.

* Matth. v. 6. † Ο απειθων τω υιω. ‡ John iii. 36.

SER-

SERMON II.

EPHES. ii. 8.

For by Grace are ye ſaved, through Faith; and that not of yourſelves; it is *the Gift of GOD.*

IN the Works of *Nature*, many of thoſe Things, which to a ſuperficial Eye may appear as *Defects*, will on a careful Enquiry be found to be *Marks* of conſummate *Wiſdom*, and kind *Contrivance*. And on the ſame Principle, I confeſs, I have often thought, there is Reaſon to be thankful for the very *Inaccuracies* of *Scripture*. The *Haſte* in which the Apoſtle *Paul* was by the Multiplicity of his Affairs obliged to write, has given us an Opportunity of viewing *more of his Heart* in his *Epiſtles*, than we might perhaps have ſeen, if he had frequently reviewed and corrected them. Thoſe *Parentheſes*, in particular, and thoſe *Repetitions*, which render the *Style* leſs elegant, and the *Senſe* ſometimes leſs conſpicuous, do nevertheleſs ſhew to greater Advantage, how deeply *thoſe Thoughts* were impreſſed upon his Mind, which he introduces in ſuch a Manner. And of this, *the Words* which I have now been reading, are *an Inſtance*. In the Courſe of his preceding Argument, a few *Verſes* before, while he is telling the *Epheſians*, that *GOD who is rich in Mercy, for his great Love wherewith he loved them, even when*

they were dead in Sins, had quickened them together with Christ; he adds, by way of *Parentheſis, By Grace ye are ſaved* *: And when he goes on to ſay, they were *raiſed up together, and made to ſit together in Heavenly Places in Chriſt Jeſus*, he further tells them, that this was with an Intention *that in the Ages to come* GOD *might ſhew the exceeding Riches of his Grace, in his Kindneſs towards us, through Chriſt Jeſus* †: Nay, his Heart was ſo full of the Subject of *Grace*, free and aſtoniſhing *Grace*, that as if all this was not enough, by a moſt glorious and edifying *Tautology*, (if I may be allowed ſo to ſpeak,) he inſerts the Words of my *Text, By Grace are ye ſaved, through Faith; and that not of yourſelves; it is the Gift of GOD.*

I have already ſhewn you from theſe Words, *in what Senſe* we may be ſaid to be *ſaved through Faith*:—And I have alſo proved, that in Conſequence of this it is evident, we muſt be *ſaved by Grace*; ſince *Faith* being incapable of *ſatisfying* the Demands of GOD's injur'd *Juſtice*, can much leſs *merit* ſuch a Recompence as *Eternal Life*; nor can it indeed have any *Efficacy*, or any *Place* at all in this Affair, otherwiſe than by *GOD's free Conſtitution* and gracious *Appointment*. — I then concluded with obſerving, that this Argument would have a convincing Force, even tho' *Faith* were ever ſo entirely *an Act of our own*; or that we had no more Support or Aſſiſtance from GOD in forming and exerting it, than we have in any of the common Actions of Natural Life. But I am now to ſhew, that even *this* is not the Caſe; but, that a *new Proof* of our being *ſaved by Grace* ariſes from conſidering,

III. The Argument which the *Apoſtle* ſuggeſts in the Cloſe of the *Text*, that even *this Faith is not of ourſelves*; but *it is the Gift of GOD.*

I am ſenſible that ſome endeavour to invalidate and ſuperſede all this Part of the Argument, by giving *another Turn* to this *laſt Clauſe*, referring it in general to our *Salvation by Faith*; as if it had been ſaid, "Our "being thus *ſaved by Grace through Faith*, (as I have "juſt now ſaid,) *is not of ourſelves*, but *it is the Gift*

* *Ver.* 4, 5. † *Ver.* 6, 7.

" *of GOD.*" But I apprehend, that an impartial Reader would not be willing to allow of *this Interpretation*; which makes the *latter Clause* a mere *Repetition* of what was said before, and a *Repetition* of it in less proper and expressive Words. None could imagine, that our being *saved through Faith* was *of ourselves*; or that we ever could *ourselves* constitute and appoint such a *Way of Salvation*, which was indeed fixed so long before we had a Being. But *Faith* being really *our own Act*, it was highly pertinent to observe, that the *Excellency* of *this Act* is not to be arrogated to *ourselves*, but is to be ascrib'd to *GOD*. All that are acquainted with the Genius of the *Original* must acknowledge, *this* is a *Construction* which it will very fairly admit. And we shall prove in the Process of this Argument, that *other Scriptures* expressly declare the Truth, which *this Interpretation* makes to be the Meaning of the Words.

Faith may be called *the Gift of GOD*,—as it is *GOD*, that *reveals* the great *Objects of Faith*,—that *brings the Mind* to *attend* to them,—that *conquers* our *Natural Aversion* to the *Gospel-Method of Salvation*, and so *implants Faith* in the Soul;—and also as it is he, that *carries it on* to more perfect Degrees, and *improves* its Vigour and Activity.

1. *Faith* may be called *the Gift of GOD*, " as it is " GOD, who *reveals* the great *Objects of Faith*."

Human *Reason* is but weak and imperfect, and has indeed interwoven the Traces of its own *Weakness*, with many of the fairest Monuments of its *Strength*. Even in its most advanced State, among the most *learned* and *polite Nations* of Antiquity, it is deplorably evident, how far it was from discovering the several Branches of *Natural Religion* in its Purity, Extent, and Order. And to speak freely, it shone more brightly in almost every other View, than in that which is its noblest End; I mean, what relates to *GOD*, and *Immortality*. It has indeed produced many admirable *Poems*, and composed many moving *Orations*: It has woven many exquisite *Threads* of *Argument*, with which the subtilest Disputants have intangled each other, and have often intangled themselves: And much more useful it has been, in adorning the Face of the *Earth*, in subduing the *Sea*,

in

in managing the *Winds*, and meeting out the *Heavens*. But this rich *Vein* of *Knowledge*, this *Mine* of holy and *Divine Treasure*, lies too deep for *Human Discovery*. — If any ask, *Where shall* this *Wisdom be found, and where is the Place of* this *Understanding* * ? It must be granted, that *it is a Path, which the Vulture's Eye hath not seen* † : *Man knoweth not the Price thereof, neither is it found in the Land of the Living. The Depth* of Human Science *says, It is not in me: And the Sea*, with all the most improv'd Countries that lie upon it, must *say, It is not with me* ‡ : For *Eye hath not seen, nor Ear heard, neither have enter'd into the Heart of Man, the Things which GOD hath prepared for them that love him* §. There were *no Principles* on which to proceed, in the Investigation of this important Knowledge: None could ever have learn'd, that *GOD* had form'd *Counsels of Mercy and Peace* towards Apostate Creatures: None could ever on *Natural Principles* have discovered the very *Existence* of the *Son*, and the *Spirit*: How much less then could they have known, or imagined, that the *Son of GOD* should have undertaken to *redeem us* with his own precious *Blood*; and the *Spirit* be sent to manage Affairs, as the great Agent of the *Redeemer*'s Kingdom; in Consequence of whose gracious Acts and Influences *the Soul* should be savingly *renewed* and *transformed*, and then carried on with a growing Pace in the Way to Heaven, till it was *received* to the *Separate State* of holy and triumphant *Spirits* at *Death*, and to *compleat Glory* at the *Resurrection of the Dead*. All the Men upon Earth could never by their own Natural Sagacity have discover'd *any of these Particulars*; how much less then could *the whole System* have been discover'd? —— But *GOD* himself has graciously *revealed them by his Spirit* ‖ : And as he was pleased *miraculously* to interpose to give *this Revelation* to the *World*; so he has interposed by remarkable *Providences* to send *to us* such *clear Notices* of it; and to send *these Notices* so early too, as to throw the *Prejudice of Education* among us *this Way*, rather than the contrary. And considering how powerful *those Prejudices* are, and how many have fallen into

* Job xxviii. 12. † *Ver.* 7. ‡ *Ver.* 13, 14. § 1 Cor. ii. 9. ‖ 1 Cor. ii. 10.

by them, *this* will appear no ſmall Matter to a conſiderate Perſon: Eſpecially when he ſurveys the State of *the World* in General, and conſiders how *few Nations* and *Countries* there are, in which *this* is the Caſe; and in what various Forms of moſt pernicious and deſtructive *Errors* the *Generality* of Mankind are *trained up* from their tendereſt Infancy.—I would conclude *this Head* with obſerving, that "whatever *particular Advan-*"*tages* we have enjoyed, they are all to be traced up "to the *diſtinguiſhing Goodneſs of GOD* to us." If wiſe and pious *Parents*, if ſkillful, zealous, and faithful *Miniſters*, have been the *Inſtruments* of working *Faith* in our Souls, *this alſo cometh forth from the Lord of Hoſts* *; who taught *their Minds* to conceive, and *their Lips* to ſpeak, and who open'd *our Hearts* to receive Inſtruction. And this leads me to add,

2. That as *GOD reveals* the great *Objects of Faith*, ſo "it is He alſo, that *inclines the Mind* to *attend* to "them;" on which Account *Faith* may be further ſaid to be *the Gift of GOD*.

The great *Objects of Faith* are, and by their Nature muſt be, to us *Inviſible*; while *thoſe of Senſe* ſtrike ſo ſtrongly on the Mind, that it is no Wonder, we are apt often to forget the other. And when a Man is conſcious to himſelf, that the *firſt Recollection* and Acquaintance with them muſt be *painful*, and muſt be attended with Remorſe and Fear, how neceſſary ſoever *that Pain* may be, it is too natural to *draw back* from it. And we may eaſily conceive that *Satan*, the great Enemy of Men's Eternal Happineſs, will exert all his Artifices, to *prejudice* them againſt it, and to *divert* them from it.

Accordingly I make no Doubt, but that *many* of you, and eſpecially *Young Perſons*, have experienced this. You have found, that when you firſt began to be ſenſible you were *in a loſt* and miſerable *State*; when you began firſt to hearken to the Tidings of *Deliverance by Chriſt*, and to enquire into the *Way of Salvation* exhibited in the *Goſpel*; many Circumſtances aroſe to *take off your Attention* from them. You found *Satan* endeavouring to

* Iſai. xxviii. 29.

to *ſteal away* the Good Seed *out of your Hearts, leſt you ſhould believe and be ſaved* *; and joining the Efforts of various of his Inſtruments, to *allure*, or to *terrify* you *from Religion*. To what then will you *aſcribe it*, that you have been able to *break through* all theſe *Snares?* To what will you *aſcribe it*, that when you had perhaps laboured to *ſtifle Convictions* in your own Hearts, they have *returned upon you* with greater Power than before? and though you have endeavoured all you could to *ſhift them off*, yet you have found them every where *purſuing you*; keeping your Eyes from Sleep during the *Watches of the Night*, or breaking in upon you in the *Morning* with the returning Light; or following you perhaps, into thoſe Scenes of Buſineſs, or of vain Converſation, to which you have fled as a Refuge from them? You muſt undoubtedly *aſcribe it* to the *GOD of the Spirits of all Fleſh*, that you have thus been taught to *conſider your Ways* †; and that *your Spirits* have been ſo deeply *impreſs'd* with *Concerns*, which Multitudes whom the World reckons among the *wiſeſt* of Mankind, are entirely thoughtleſs about, and which perhaps you yourſelves were once among the firſt to deſpiſe.

3. *Faith* may be further called *the Gift of GOD*, as "it is He that *conquers* the *Natural Averſion*, which "there is in Men's Hearts to the *Goſpel Method of Sal-"vation*, when it comes to be underſtood and appre-"hended."

That *Method* is ſo wiſe, ſo rational, and ſo gracious, that one would imagine, every Reaſonable Creature ſhould embrace it with Delight. Yet the degenerate Heart of Man draws its ſtrongeſt *Objections* againſt it, from *thoſe Things* which are really its greateſt *Glory*.

It is the *Way* of *Humility*, and of *Holineſs*: And a haughty and licentious Heart riſes againſt it, in each of theſe Views. To be ſtripp'd of all the *Pride* of Human Nature, to ſtand *guilty* and *helpleſs* before GOD, and in an entire Renunciation of all *Self-Dependance*, to ſeek *Righteouſneſs* and *Strength* in another, is, to Spirits naturally ſo *arrogant* as ours, *a hard Saying* ſcarcely to be borne: To give up our own *Wills* to be check'd

* Luke viii. 12. † Hag. i. 5.

and controlled in all Things by the Divine Authority, to engage in an habitual Courſe of *Self-Denial*, to *crucify the Fleſh with its Affections and Luſts* *, is *hard* indeed. No Wonder therefore, if we are taught in *Scripture* to acknowledge the *Agency* and *Interpoſition* of a *Divine Hand*, when this is wrought in us; when we not only feel ſome *Tendency* of Soul towards it, ſome tranſient and ineffectual *Purpoſe*, but when a *permanent Principle* of this Kind is implanted in our Hearts, ſo that our Lives are governed by it. Hence the *Scripture* ſpeaks of thoſe, to whom *it is given*, not merely to hear of *Chriſt*, but *to believe in him* †; and pathetically deſcribes *the exceeding Greatneſs of his Power to us-ward who believe*, as *an Energy of mighty Power*, like that *which wrought in Chriſt when GOD raiſed him from the Dead* ‡: When he lay *a cold Corpſe* in the Grave, *his Blood* drained out, and *his Side* pierced to the very Heart, think of that *mighty Energy* which then reanimated *your Lord*; and you ſee *an Emblem of that*, which *raiſes us* to a *Divine Life*, and enables us to *act that Life*, in *Faith* on a *crucified* and a *riſen Redeemer*. Thus, as it is ſaid in one Place, that *GOD gave to the Gentiles Repentance unto Life* §; it is alſo ſaid in another, that *he purified their Hearts by Faith* ‖; plainly implying, that there is in both *an Interpoſition* of *Divine Power*. Now certainly if he implants *this Principle* in our Hearts, *that Salvation* which he has connected with it, muſt be entirely *of Grace*: Which will further appear, if we conſider,

4. That "it is *GOD*, who *carries on* this bleſſed "Work, and *maintains* this Divine Principle."

It is *through much Tribulation* and Danger, thro' much Oppoſition and Difficulty, that *the Chriſtian muſt enter into the Kingdom of GOD* ‖‖. When he begins to *ſet Sail* Heaven-ward, *the Prince of the Power of the Air* endeavours to *raiſe thoſe Storms*, which ſhall, if poſſible, oblige him to *make Shipwrack of Faith, and of a good Conſcience* ‡‡: Nevertheleſs he muſt *endure to the End*, or he cannot *be ſaved* ‡. And how is he *enabled* thus to *per-*

* Gal. v. 24. † Phil. i. 29. ‡ Eph. i. 19, 20. § Acts xi. 18. ‖ Acts xv. 9. ‖‖ Acts xiv. 22. ‡‡ 1 Tim. i. 19. ‡ Matt. xxiv. 13.

perſevere? Surely it is through the continued Communications of *Divine Grace* to him; or as the *Apoſtle* with admirable Propriety expreſſes it, He *obtains Mercy of the Lord to be faithful* *. 'Tis by this Means that he obtains *the Victory*: And while he *overcomes the World*, and *conquers the remaining Corruptions* of his Heart, he muſt ſtill humbly own, that in the one, and the other Inſtance, he is *more than a Conqueror through him that loved him* †. In ſhort, he will be ready to acknowledge, that *having obtained Help of GOD*, he *continues to this Day* ‡; and will *mark out*, as it were, the ſeveral Stages of his Journey, by *erecting* at the End of each *a Stone* of Remembrance and Thankfulneſs, and *ſaying*, *Hitherto the Lord has helped me* §.

And now, my Friends, you may ſee the Evidence of this great Truth, that *by Grace we are ſaved through Faith*, appearing in its compleat Light: And permit me once more to repeat the *Summary* of the whole Argument, that it may be more deeply, and more diſtinctly, impreſs'd upon your Minds.—How much ſoever *Faith* may be ſuppoſed to be *our own unaſſiſted Act*, ſo far as the *Act* of any Creature is *unaſſiſted*, it could *make no Atonement* to the injured *Juſtice* of GOD,—and much leſs *confer any Obligation* upon him to *beſtow* on us *Eternal Life*;—nor had there been *any Room to mention it* at all in the whole Affair, if *GOD* had not *contrived* ſuch a *Method of Salvation*, and *done that to effect it* which none but himſelf could do:—Much more will it appear to be *of Grace*, when we add, that *Faith* itſelf *is the Gift of GOD*,—as he *reveals* the great *Objects* of it;—as he *brings the Mind* to *attend* to them;—as he *conquers* the *Natural Averſion* of the Heart to the *Goſpel-Method of Salvation*;—and *carries on* the Work of *Faith* in the Soul, till it ends in *compleat Salvation*. It now remains,

IV. That I conclude with ſome obvious, but uſeful *Inferences* from the whole.

And here now, if it is *by Grace* that *we are ſaved through Faith*, then certainly we may infer from hence,—

* 1 Cor. vii. 25 † Rom. viii. 37. ‡ Acts xxvi. 22. § 1 Sam. vii. 12.

that we have *no Reaſon to glory*, — but ſhould be *thankful* for the *Grace by which we are ſaved*; — that we muſt wholly be *without Excuſe*, if we *neglect* this *Method of Salvation*; — that we ſhould labour therefore, that our *Faith* may be *increaſed* and *ſtrengthen'd*; — that even the *weakeſt* have Encouragement to *ſeek*, and to *hope for Salvation* in this Way; — and finally that we ſhould *take great Heed*, that we do not *bring a Reproach* upon this Doctrine by an *irregular and licentious Behaviour*.

1. If *we are ſaved by Grace through Faith*, then it is certain, that "we have *no Reaſon to glory*."

If it were poſſible, a Perſon ſhould perform the moſt compleat and *perfect Obedience*, and ſo were *juſtified by Works*, it is but only *in a limited Senſe* he would have *any Thing* of which *to glory before GOD*; ſince even *he* muſt acknowledge, that it is *GOD who works in him, both to will and to do* *, and by his gracious Influences renders him capable of both: However he, in ſuch a Caſe, may in ſome Meaſure *glory*, that *he has done his beſt*, and that *his Behaviour* has all that *Merit*, or all that *Excellence*, which the Behaviour of a Creature in his Circumſtances could poſſibly have. But when the *Ungodly* are *juſtified* †, when we who have been *Tranſgreſſors* in Ten Thouſand aggravated Inſtances are *ſaved by Grace through Faith*, of what ſhall we *glory*? Shall any of us *glory*, that we are *ſaved by another*, when even our *receiving that other* is what GOD hath brought us to by the renewing and ſanctifying Influences of his *Grace* upon our Hearts? When we had corrupted and undone ourſelves, and were under a Sentence of Condemnation and Wrath, we have *embraced the Goſpel*, that is, we have accepted the Riches of the Divine Liberality and Goodneſs exhibited in it: But ſhall *a Beggar glory*, in having ſtretched out his Hand to *receive an Alms*? eſpecially if it were given him by a generous and ſkilful *Phyſician*, who before he beſtowed *that Alms*, had cured him of a Diſeaſe, by which that very Hand, now ſtretched out to him, had been benumb'd and diſabled? Let us rather enter into that juſt and amiable Reaſoning of the Apoſtle *Paul*, and ſay as he does, *Of him*, i. e. of GOD, *are we in Chriſt*

* Phil. ii. 13. † Rom. iv. 5.

Chriſt Jeſus, who of GOD *is made unto us Wiſdom, and Righteouſneſs, and Sanctification, and Redemption:* Let *no Fleſh* therefore *glory in his Preſence*; but *he that glories, let him glory in the Lord* *. And this leads me to infer,

2. That we have a great deal of Reaſon to "be "*thankful*, and to adore the *Grace by which we are* "*ſaved*."

If it is *GOD who commanded the Light to ſhine out of Darkneſs*, that *has ſhined in our Hearts, to give us the Light of the Knowledge of the Glory of* GOD *in the Face of Jeſus Chriſt* †, let us *bleſs the Lord who has ſhewed us* this *Light*, and with a chearful Gratitude let us *bind the Sacrifice* as it were *with Cords unto the Horns of the Altar* ‡. Let us *bleſs the* GOD *and Father of our Lord Jeſus Chriſt, the Father of Mercies, and the* GOD *of all Comfort* §, *who has bleſſed us with all Spiritual Bleſſings in Heavenly Things in Chriſt; according as he has choſen us in him before the Foundation of the World, that we ſhould be holy and without Blame before him in Love* ‖. I would call upon you this Day to do it; to join with me, and with each other, in it. *Praiſe the Lord all ye his Saints; be thankful unto him, and bleſs his Name* **! Praiſe him, who graciouſly *purpoſed your Salvation*, and *predeſtinated you to the Adoption of Children by Jeſus Chriſt unto himſelf* ††! Praiſe him, who render'd *this Purpoſe* effectual, and wrought it out *by a high Hand and outſtretched Arm!* Praiſe him, who *gave his own Son* to be a *Sacrifice* for you, and to *bring in everlaſting Righteouſneſs* ‖‖! Praiſe him, who *ſent his Spirit*, as the great Agent in his Son's Kingdom, to bring the Hearts of Sinners to a *Subjection to the Goſpel*, and gently to captivate them to the *Obedience of Faith!* Praiſe him, who has *revealed* this glorious *Goſpel* to *you*, at ſo great a Diſtance of Time and Place! Praiſe him, who has impreſs'd your Hearts with a Diſpoſition to regard it! Praiſe him who has ſubdued your Prejudices againſt it! Praiſe him, who having *implanted Faith* in your Souls, continues even to this Day to *animate* and *ſupport* it!— Let *all Ranks* and *Ages* join in this chearful Song! *Praiſe ye the Lord*, you

* 1 Cor. i. 29,—31. † 2 Cor. iv. 6. ‡ Pſal. cxviii. 27. § 2 Cor. i. 3. ‖ Eph. i. 3, 4. ** Pſal. c. 4. †† Eph. i. 5. ‖‖ Dan. ix. 24.

that are *Rich in Temporal Poſſeſſions*, if you have been enabled to *renounce the World* as your Portion, and to *triumph over it* by this Divine Principle! Praiſe him, you that are *poor in this World*, if you are *rich in Faith, and Heirs of the Kingdom which GOD has promiſed to them that love him* *! Praiſe him, you that are *chearful and vigorous*, and capable of rendering him that active Service, which may ſpeak the Gratitude of your Hearts towards him! Praiſe him, you that are *weak and languiſhing*, ſince *his Strength is made perfect in* your *Weakneſs* †, and your *Infirmities* illuſtrate the Force of *that Faith*, which he has wrought in you! Praiſe him, ye *Youths*, who with this Guide and Companion of your Way, are *ſetting forth* in the Journey of Life with Courage, and *lifting up your Feet* in his Paths! Praiſe him, ye *Aged Saints*, who ſtand on the Borders of Eternity, and live in a daily Expectation, that you ſhall *receive the End of your Faith*, in *the Salvation of your Souls* ‡. — Begin that Work now, in which you are all ſo ſoon to join! Break forth into one joyful *Anthem*, and ſing, "*Not unto us, O Lord, not unto us* §, *but to* "*thy Name be* all the *Praiſe* of that *Salvation*, which "thou haſt already begun in our Souls, and which thy "Faithfulneſs has engaged to compleat." Again,

3. If *we are ſav'd by Grace through Faith*, then certainly "they who *neglect* ſuch a *Method of Salvation*, are "highly *inexcuſable*."

To be not only deliver'd from Everlaſting Condemnation and Ruin, but raiſed to the Preſence and Enjoyment of GOD above, is ſo glorious an *Exchange*, ſo important a *Prize*, that it would be worth while to ſecure it at any imaginable Rate, whatever was to be reſigned, whatever to be endured for it. But it is certain, that the more gracious the Propoſal and Offer is, the baſer and more criminal will the Refuſal be. Had ſome *hard Matter* been propoſed, *ſhould we not have done it?* and *how much rather*, when the Divine Oracle only ſays, *Waſh and be clean* ‖? *Believe in the Lord Jeſus Chriſt, and thou ſhalt be ſaved* ‖‖. — *To you*, my Brethren, even

* Jam. ii. 5. † 2 Cor. xii. 9. ‡ 1 Pet. i. 9. § Pſal. cxv. 1. ‖ 2 Kings v. 13. ‖‖ Acts xvi. 31.

even to all that hear me this Day, *is the Word of this Salvation sent*, and brought *: Let me addreſs you therefore in the Language of the *Apoſtle*, and ſay, *Take heed that you receive not the Grace of GOD in vain*; and let me add, *Behold, now is the accepted Time; behold, now is the Day of Salvation* †. Dare not to *trifle* in a Buſineſs of ſuch Conſequence; leſt if you ſhould *neglect* it even till *to Morrow*, there ſhould be no Room to repeat that Declaration *then*. That *GOD* ſhould ever *offer Salvation* at all, and eſpecially in *ſuch a Method*, is aſtoniſhing *Condeſcenſion* and *Love*: And every Inſtance in which *that Offer* is *renew'd*, is a renewed *Miracle of Mercy*. But the *Day* of the *Divine Patience* has *its Limits*; and if you *trifle* beyond *thoſe Limits*, and *know not that the Goodneſs and Long-Suffering of GOD lead to Repentance*, this injur'd Mercy will plead againſt you, and it will appear you have *treaſured up to yourſelves Wrath againſt the Day of Wrath and Revelation of the righteous Judgment of GOD* ‡.

4. If *we are ſav'd through Faith*, then ſurely "we "ſhould *labour*, that this bleſſed *Principle* may be "*ſtrengthened* in our Souls."

The greater *Evidence* we have of the *Sincerity* of our *Faith*, the greater *Aſſurance* may we juſtly have of our *Intereſt* in the *Goſpel-Salvation*; and the *ſtronger* our *Faith* is, the clearer will the *Evidence* of its *Truth* be. Let us therefore emulate the Character of our Father *Abraham*, and make it our Care, like him, to be *ſtrong in Faith*, thereby *giving Glory to GOD* §.—To this Purpoſe let me addreſs you, my *Chriſtian* Brethren, to be diligent and ſerious in attending the *Ordinances* of Divine Inſtitution, and eſpecially *that* of *Hearing the Word*; for as the *Apoſtle* obſerves, *Faith comes by hearing, and hearing by the Word of GOD* ‖. And it is certain, the better we are acquainted with the *Word of GOD*, the more ſhall we trace of its *Evidence*; and it is probable, we ſhall alſo *feel* ſo much the more of its *Energy*, awakening and confirming thoſe internal Acts of *Faith*, which it is our Duty with increaſing Vigour daily to renew: And I doubt not, but the *Experience* of many

 that

* Acts xiii. 26. † 2 Cor. vi. 1, 2. ‡ Rom. ii. 4, 5.
§ Rom. iv. 20. ‖ Rom. x. 17.

that hear me, atteſts the Reaſonableneſs of this Addreſs. —— Let me alſo exhort you, to ſeek after greater *Strength* of *Faith* by fervent Application to GOD in *Prayer*; as the *Diſciples* that *came unto Jeſus, and ſaid, Lord, increaſe our Faith* *. Plead, that your *Faith*, in its Original, and in its Progreſs, is *the Work of GOD*; and earneſtly intreat, that *his Work* may *be perfected* †.— And to add Efficacy to all, Labour to the utmoſt to *bring forth* the genuine *Fruits* of true *Faith*, in all the Branches of a Holy Temper, and an Exemplary Life. Thus *ſhew* to all that are about you, *your Faith by your Works* ‡; *walking worthy of the Vocation wherewith you are called* §, *worthy of Him that has called you to his Kingdom and Glory* ‖. For in Proportion to the Degree with which *theſe Fruits* appear, it will be evident, there is *Life at the Root*; and you will find, that as the *Vigour* of our *Limbs*, ſo alſo *that* of our *Virtues* and *Graces*, will grow by *Uſe* and *Exerciſe*. And in this View let me obſerve,

5. That if *we are ſav'd by Grace through Faith*, then "there is *Encouragement* even for the *weakeſt Soul*, to "*ſeek* after this *Goſpel-Salvation*, and to *hope* it ſhall "*obtain it*."

Give me Leave here to addreſs myſelf to thoſe, whoſe Hearts are *impreſſed* with their *Eternal Concerns*, but then feel their own manifold *Weakneſs*, and perhaps may be *diſcouraged* (as *Young Perſons* very frequently are,) with obſerving the *Difficulty* of *Religion*. My Brethren, if your *Hopes* of *Juſtification* were *by the Works of the Law*, whether the *Ceremonial* or the *Moral Law*, theſe *Diſcouragements* were *juſt*: Since were *all the Sins* of your former Life *forgiven* upon your Return to GOD, yet through the *Infirmities* of Human Nature, and the *Temptations* of Life, you would no doubt quickly *fall* into ſome *New Tranſgreſſion*; and this *one*, even *the leaſt*, would be ſufficient to *ruin you*, and to bring you INTO *Condemnation* again. But *the Righteouſneſs of Faith* ſpeaks an eaſier, and more gracious Language, when it ſays, *Believe in the Lord Jeſus Chriſt, and thou ſhalt be ſaved* ‖‖. You know of whom it was ſaid, *A bruiſed Reed will he*

* Luke xvii. 5. † 1 Theſſ. iii. 10. ‡ James ii. 18.
§ Epheſ. iv. 1. ‖ 1 Theſſ. ii. 12. ‖‖ Acts xvi. 31.

he not break, and smoaking Flax will he not quench *: Why should you not then *enter into a Treaty* with so mild, so gracious, so compassionate a *Saviour?* Nay, I will add, Why should you not *be saved by him?* Are you *willing* to *accept his Grace?* Methinks, I hear one and another reply, "What do I *desire* so much, as to *accept* "*it?* Feeble and guilty as I am, I would at least *bow* "*as low* as any of thy Servants, in a thankful Acknow-"ledgment of the *Riches* and *Freedom* of thy *Grace*; and "I would *ascribe my Salvation to it* in as entire a *Re-*"*nunciation* of all *Self-Dependance*, as any of them all "should do." And when I *ask*, (as it is necessary I should ask,) Are you also *willing* to *bow to his Yoke?* I persuade myself, there are those of you, whose Conscience answers, "Lord, I would *take it upon me*, with "a most thankful Consent: *I desire* nothing so much, "as to *serve thee*; but *I suspect* this treacherous and "inconstant *Heart*, that is so ready to *forsake thee*." My Brethren, *this Desire* of *serving him*, if you know what you say when you express it, is the *Effect* of his *Grace*; and 'tis a comfortable *Token*, that *he will give more Grace* †. Set yourselves therefore with a chearful Courage, to oppose those *Difficulties* that lie in the Way, and to *work out your own Salvation* with Hope and Joy, as well as *with Fear and Trembling*; *for it is GOD that* even now *is working in you, both to will, and to do, of his good Pleasure* ‡; and you have abundant Reason to *hope*, he *will not forsake the Work of his own Hands* §.

6. If the *Doctrine* of *Salvation by Grace through Faith* be so Divine and important as we have heard, then, "let us *take Heed*, that we do not *bring a Reproach* "upon it, by an *irregular and licentious Behaviour*."

Let the holy *Apostle*, who is the great Asserter of *this Doctrine*, be heard as the Guardian of its Honour, when he says, *Shall we continue in Sin, that Grace may abound? GOD forbid* ‖? You plainly see, that *this Doctrine*, when *Scripturally* explained as above, gives no rational *Foundation*, no, nor even any plausible *Excuse*, for such an *Inference*, however the *Corruption* of Men's Hearts may *take Occasion* from it. And it would be far *more reasonable*,

* Matt. xii. 20. † James iv. 6. ‡ Phil. ii. 12, 13.
§ Psal. cxxxviii. 8. ‖ Rom. vi. 1.

ſonable, and much *leſs detrimental* to Mankind, to endeavour to *root up all the Vines* in the World, and *deſtroy all the Animals* intended for Food, becauſe *Wine* and *Fleſh* are ſometimes the Occaſions and Inſtruments of Luxurious *Riot*; than to deny this important *Doctrine*, becauſe it may be *perverted* to Purpoſes *unfriendly* to *Practical Religion*. But ſee you to it, my Friends, that *you*, if you are perſuaded *this* is the *Doctrine of* GOD, *behave* in ſuch a Manner, as to ſhew, that you perceive it to be, what indeed it is, *a Doctrine according to Godlineſs* *. *Woe to that Man, by whom*, in this Inſtance, *the Offence comes! It had been better for him, that a Milſtone were hanged about his Neck, and that he were drowned in the Depth of the Sea* †, than that he ſhould *occaſion ſuch Diſhonour* to GOD, and *bring ſuch a Reproach* upon his Truths and his Ways. And give me Leave to ſay, there is hardly any Conſideration in the World, that ſhould cut deeper into the Heart of the truly *Good Man*, of one who has *taſted that the Lord is gracious* ‡, and has *believed through Grace* §, than the *Reflection* of having made ſuch *unworthy* and *ungrateful Returns* to GOD, for that *ſingular Mercy* which he has obtained from him, in the Proviſion which the *Goſpel* has made for his *Salvation*, in ſo gracious, and ſo endearing a Way.

Let me therefore conclude with *charging you* in the moſt ſolemn Manner, *before GOD and the Lord Jeſus Chriſt* ‖, and by the Honour of that *Goſpel* you ſo ſtrenuouſly profeſs, that you exerciſe a holy *Watchfulneſs over yourſelves* in this Reſpect. Conſider, my Brethren, how many *Eyes* are *upon you for Evil*. 'Tis true indeed, that *Charity*, that boaſted Name, that Divine Principle, would teach Men another Leſſon; it would teach them to *mourn*, rather than to *triumph*, *over the Faults* of them that call themſelves *Chriſtians*. But there is very little of *that* to be found; and on the contrary, a great deal of that *carnal*, *ſenſual*, and *diabolical Zeal*, which *rejoices in Iniquity* ¶, and takes the greateſt Pleaſure in the *Irregularities of thoſe* whoſe Failings ought moſt to be lamented; that is, *of thoſe* who are moſt ſignalized

* 1 Tim. vi. 3. † Matt. xviii. 6, 7. ‡ 1 Pet. ii. 3.
§ Acts xv.ii. 27. ‖ 2 Tim. iv. 1. ¶ 1 Cor. xiii. 6.

lized by a *Chriſtian Profeſſion*. Remember therefore, and conſider, my Friends, that it would be *far better for you to die*, than to *lay a Stumbling Block* in the Way of the Souls of Men; and to give them any juſt Cauſe, for repreſenting the *Goſpel* as a *Doctrine of Licentiouſneſs*, or ſpeaking of *Chriſt* as *the Miniſter of Sin* *.

You ſolemnly *renounce* all Dependance upon *your own Righteouſneſs* before GOD; and in profeſſing to do it, and to expect *Salvation by his Grace alone*, you do well. But give me Leave to ſay, that if in the mean Time *you yourſelves are found Sinners*, allowing yourſelves habitually in any Thing contrary to the Divine Will, the *Renunciation* of *ſuch a Righteouſneſs* as is conſiſtent with that, will be a very unworthy Kind of Sacrifice *before GOD*, and do very little Credit to your Profeſſion *before Men*. And by theſe Declarations, when compared with ſo bad a Conduct, you will run a great Riſque of bringing your *Religious Notions* themſelves into *Diſgrace*, and will probably build again *that* which you ſeem moſt ſollicitous to deſtroy. Let it therefore evidently appear, that *the Grace of GOD which appears unto all Men, has* effectually *taught you* to *deny all Ungodlineſs and Worldly Luſts*, and to *live ſoberly, righteouſly, and godly in this preſent World* †. Let the whole World about you ſee, that the *Divine Goodneſs to you*, in which you *rejoice* and *glory*, has had its *Efficacy*, to *purify* and *humanize* your Hearts, to fill them with *Humility* and *univerſal Love*, and to inſpire them with a moſt friendly, benevolent, generous *Care* for the *Happineſs of all* around you, as well as with a generous *Concern* to *make your* own *Calling and Election ſure* ‡. Nothing will ſo powerfully *plead for the Goſpel*, as ſuch *a Care* to *adorn it*, and to *ſeek that* SALVATION which is entirely OF GRACE, *through Sanctification of the Spirit*, as well as the *Belief of the Truth* ‖.

* Gal. ii. 17. † Tit. ii. 11, 12. ‡ 2 Pet. i. 10.
‖ 2 Theſſ. ii. 13.

The Chriſtian Warrior animated and crowned:

A

SERMON

Occaſioned by the

HEROICK DEATH

Of the HONOURABLE

Col. JAMES GARDINER,

Who was SLAIN in the

BATTLE at *Preſton-Pans*,

SEPTEMBER, 21, 1745.

Preached at *Northampton*, *October* 13.

TO THE

RIGHT HONOURABLE the

Lady FRANCES GARDINER.

MADAM,

THE intimate Knowledge which I had of COLONEL *GARDINER*'s Private as well as Publick Character, and of that indeared Friendſhip which ſo long ſubſiſted between Him and Your Ladyſhip, makes me more ſenſible than moſt others can be, both of the inexpreſſible Loſs You have ſuſtained, and of the exquiſite Senſe You have of it. I might, in ſome Degree, argue what You felt, from the Agony with which my own Heart was torn by that ever to be lamented Stroke, which deprived the Nation, and the Church, of ſo great an Ornament and Bleſſing: And indeed, MADAM, I was ſo ſenſible of Your Calamity, as to be ready in my firſt Thoughts to congratulate You, when I heard the Report which at firſt prevailed, that You died under the Shock. Yet cooler Reflection teaches me, on many Accounts, to rejoice that Your Ladyſhip has ſurvived that deareſt Part of Your Self; tho' after having been ſo *lovely and pleaſant in Your Lives*, it would have been Matter of Perſonal Rejoicing, *in Death not to have been divided.* The numerous and promiſing *Offspring* with which GOD hath bleſſed Your Marriage, had evidently the higheſt Intereſt

in

in the continued Life of ſo pious and affectionate a Mother: And I hope, and aſſuredly believe, there was a more important, and to You a much dearer Intereſt concerned, as *GOD* may be, and is, *ſignally honoured*, by the Manner in which You bear this heavieſt and moſt terrible Stroke of His Paternal Rod.

GOD had been pleaſed, MADAM, to make YOU BOTH eminent for a Variety of Graces; and He has proportionably diſtinguiſhed YOU BOTH, in the Opportunity He has given You of exerciſing thoſe, which ſuit the moſt painful Scenes that can attend a pious and an honourable Life. But when I conſider, what it is, to have loſt ſuch a Man, at ſuch a Time, and in ſuch Circumſtances, I muſt needs declare, that brave and heroick as the Death of the COLONEL was, Your Ladyſhip's Part is beyond all Compariſon the hardeſt. Yet even here has *the Grace of* CHRIST been *ſufficient for you*; and I join with Your Ladyſhip in adoring the Power and Faithfulneſs of Him, who has here ſo remarkably ſhewn, that He forgets not *His Promiſe* to all His People *of a Strength* proportionable *to their Day*; that they may be enabled to glorify him *in the hotteſt Furnace*, into which it is poſſible they ſhould be caſt.

To hear, (as I have heard from ſeveral Perſons of diſtinguiſhed Character, who have lately had the Happineſs of being near Your Ladyſhip,) of that meek Reſignation to the Divine Will, of that calm Patience, of that Chriſtian Courage, with which, in ſo weak a State of Health and Spirits, You have ſupported under this awful Providence, has given me great Pleaſure, but *no Surprize*. So near a Relation to ſo brave a Man might have taught ſome Degree of Fortitude, to a Soul leſs ſuſceptible of it than Your Ladyſhip's. Nor is there any Doubt, but that *the Prayers* He has ſo long been laying up

in

in Store for You, eſpecially ſince the Decay of his Conſtitution gave him Reaſon to expect a ſpeedy Remove, will aſſuredly at ſuch a Seaſon *come into Remembrance before GOD.* And above all, the ſublime Principles of the Chriſtian Religion, ſo deeply imbibed into Your own Heart as well as His, will not fail to exert their Energy on ſuch an Occaſion. Theſe, MADAM, will teach You to view *the Hand* of a Wiſe, a Righteous, and a Gracious *GOD* in this Event; and will ſhew You, that *a Friendſhip* founded on ſuch a Baſis, ſo very indearing, and ſo cloſely cemented, as that which has been here for many Years a Bleſſing to YOU BOTH, can know only a very ſhort Interruption, and will ſoon grow up into a Union infinitely nobler and more delightful, which never ſhall be liable to any Separation.

In the mean Time, MADAM, it may comfort us not a little under the Senſe of our preſent Loſs, to think what *Religious Improvement* we may gain by it, if we are not wanting to ourſelves: And happy ſhall we be indeed, if we ſo *bear the Rod*, as to receive *the Inſtructions* it ſo naturally ſuggeſts and inforces. Perſons of any ſerious Reflection will learn from this awful Event, how little we can judge of the Divine Favour by the viſible Diſpenſations of Providence here: They will learn, (and it may be of great Importance to conſider it, juſt in ſuch a Criſis as this,) that no diſtinguiſhed Degree of Piety can ſecure the very Beſt of Men from the Sword of a common Enemy: And they will ſee (written, alas, in Characters of the moſt precious Blood, that War ever ſpilt in our Iſland,) the Vanity of the ſureſt Protectors and Comforters which Mortality can afford, at a Time when they are moſt needed.

Theſe are *general Inſtructions*, which I hope Thouſands will receive, on this univerſally lamented Occaſion: But to You, MADAM, and to me, and to all that were honoured with the moſt intimate Friendſhip

ſhip of this *Chriſtian Hero*, his Death has *a peculiar Voice.* Whilſt it leads us back into ſo many paſt Scenes of Delight, in the *Remembrance of which* we now *pour out our Souls within us*, it calls aloud, amidſt all this tender Diſtreſs, for a Tribute of *humble Thankfulneſs* to GOD, that ever we enjoyed ſuch a Friend, and eſpecially in ſuch an Intimacy of mutual Affection; and that we had an Opportunity of obſerving, in ſo many Inſtances, the ſecret Receſſes of a Heart, which GOD had enriched, adorned, and enobled with ſo much of *His own Image*, and ſuch abundant Communications of *His Grace:* It calls for our redoubled Diligence and Reſolution, in *imitating* that bright Aſſemblage of *Virtues*, which ſhone ſo reſplendent in our illuſtrious Friend: And ſurely it muſt, by a Kind of irreſiſtible Influence, *mortify our Affections* to this impoveriſhed World; and muſt cauſe Nature to concur with Grace, in *raiſing our Hearts upwards* to that glorious Abode, where He dwells Triumphant and Immortal, and waits our Arrival with an Ardor of pure and elevated *Love*, which it was *impoſſible for Death to quench.*

Next to theſe Views, nothing can give Your Ladyſhip greater Satisfaction, than to reflect, how happy You made the amiable Conſort you have loſt, in that intimate Relation You ſo long bore to each other; in which, I well know, that growing Years ripened and increaſed Your mutual Eſteem and Friendſhip. Nor will Your generous Heart be inſenſible of that Pleaſure, which may ariſe from reflecting, that *the Manner of his Death* (tho' in itſelf ſo terrible, that we dare not truſt Imagination with the particular Review,) was to Him, in thoſe Circumſtances, moſt glorious, to Religion highly ornamental, and to his Country (great as his Loſs is,) on various Accounts beneficial. Far, very far, be it from us to think, that COLONEL *GARDINER*, tho' fallen by the Weapons of Rebellion and Treaſon,

ſon, has *fought* and *died in vain.* I truſt in GOD, that ſo heroick a Behaviour will inſpire our Warriors with augmented Courage, now they are called to exert it in a Cauſe, the moſt noble and important than can ever be in Queſtion, the Cauſe of our Laws, our Liberty, and Religion. I truſt, that all who keep up a Correſpondence with Heaven by *Prayer*, will renew their Interceſſion for this bleeding Land with increaſing Fervour, now we have *loſt one* who *ſtood in the Breach* with ſuch unwearied Importunity. And I am well aſſured, that of the Multitudes who lay up his Memory in their inmoſt Hearts with Veneration and Love, not a few will be often joining their moſt affectionate Prayers to GOD, for your Ladyſhip, and the dear riſing Branches of Your Family, with thoſe which You may, in Conſequence of a Thouſand Obligations, always expect from

MADAM,

Your Ladyſhip's moſt faithful

and obedient humble Servant,

NORTHAMPTON,
Nov. 27, 1745.

P. DODDRIDGE.

REV.

REV. ii. 10. latter Part.

—— *Be thou faithful unto Death, and I will give thee a Crown of Life.*

IT is a Glory peculiar to the Chriſtian Religion, that it is capable of yielding *Joy* and *Triumph* to the Mind, amidſt Calamities, in which the Strength of Nature, and of a Philoſophy that has no higher a Support, can hardly give it *Serenity*, or even *Patience*. Thoſe boaſted Aids are but like a Candle in ſome tempeſtuous Night, which how artificially ſoever it may be fenced in, is often extinguiſhed amidſt the Storm, in which it ſhould guide and chear the Traveller, or the Mariner; whom it leaves on a ſudden, in Darkneſs, Horror, and Fear: While the Conſolation of the Goſpel, like the Sun, makes a ſure Day even when behind the thickeſt Cloud, and ſoon emerges from it with an Acceſſion of more ſenſible Luſtre.

The Obſervation is verified in theſe Words, conſidered in Connection with that awful Providence, which has this Day determined my Thoughts to fix upon them, as the Subject of my Diſcourſe; the Fall of that truly great and good Man, COLONEL *GARDINER*: The endearing Tenderneſs of whoſe Friendſhip would have rendered his Death an unſpeakable Calamity to me, had his Character been only of the common Standard; as on the other hand, the exalted Excellency of his Character makes his Death to be lamented by Thouſands, who were not happy in any peculiar Intimacy or perſonal Acquaintance with him.

While we mourn the brave Warrior, the exemplary Chriſtian, and the affectionate Friend; loſt to ourſelves

and our Country, to the Church and the World, at a Time when we moſt needed all the Defence of his Bravery, all the Edification of his Example, all the Comfort of his Converſe: Struck with the various and aggravated Sorrow of ſo ſudden, and ſo terrible a Blow, methinks there is but *one Voice* that can chear us, which is this of the great *Captain of our Salvation*, ſo lately addreſſing him, and ſtill addreſſing us, in theſe comprehenſive and animated Words; *Be thou faithful unto Death, and I will give thee a Crown of Life.*

With Regard to the Connection of them, it may be ſufficient to obſerve, That *our Lord* in all theſe *Seven Epiſtles* to the *Aſiatick Churches* repreſents the Chriſtian Life as *a Warfare*, and the Bleſſings of the Future State as *Rewards* to be beſtowed on Conquerors. *To him that overcometh will I give* ſuch and ſuch Royal Donatives. Purſuing the ſame *Allegory*, he warns the Church of *Smyrna* of an approaching *Combat*, which ſhould be attended with ſome ſevere Circumſtances. Some of them were to become Captives; *the Devil ſhall caſt ſome of you into Priſon:* And tho' the Power of the Enemy was to be limited, in its Extent as well as its Duration, to the *Tribulation of Ten Days*, it ſeems to be implied, that while many were harraſſed and diſtreſſed during that Time, ſome of them ſhould before the Cloſe of it be called to *reſiſt unto Blood.* But their great Leader furniſhes them with ſuitable Armour, and proportionable Courage, by this gracious Aſſurance, which it is our preſent Buſineſs farther to contemplate: *Be thou faithful unto Death, and I will give thee a Crown of Life.*

In which Words you naturally obſerve *a Charge*,—— and *a Promiſe* by which it is inforced.——I ſhall briefly illuſtrate each, and then conclude with ſome *Reflections* upon the whole.

First, I am to open *the Charge* here given: *Be thou faithful unto Death.*

Concerning which I would obſerve, that tho' it is immediately addreſſed to the Church at *Smyrna*, yet the Nature of the Thing and numberleſs Paſſages of the Divine Word concur to prove, that it is common in its Obligation, to all Chriſtians, and indeed to all Men.

I ſhall

I shall not be large in explaining the Nature of *Faithfulness* in general; concerning which I might shew you, that the Word here rendered *faithful*, has sometimes a Relation to the *Testimony* which GOD has given us, and sometimes to some *Trust* that he has reposed in us. In the former Sense, it is properly rendered *believing*, and opposed to *Infidelity: Be not faithless, but believing* *. In the latter, it is opposed to *Injustice*: *He that is faithful in that which is least, is faithful also in much*; whereas *he that is unjust in the least, is unjust also in much* †. And it is in reference to this Sense of it, that *our Lord* represents himself as saying to the Man who had improved his Talents aright, *Well done, good and faithful Servant* ‡! Our deceased Friend was so remarkably *faithful* in both these Senses; so ready to admit, and so zealous to defend *the Faith once delivered to the Saints*; and so active in improving those various *Talents*, with which in Mercy to many others as well as to himself, GOD had intrusted him; that it was very natural to touch upon these Significations of the Word, tho' it has here a more particular View to another Virtue, for which he was so illustriously conspicuous, I mean, the *couragious Fidelity* of *a Soldier* in his Warfare.

In this Sense of the Word, it is opposed to *Treachery* or *Cowardice*, *Desertion* or *Disobedience* to military Orders. And thus it is used elsewhere in this same Book of the *Revelation*, when speaking of those who war under the Banner of *the Lamb*, *the King of Kings*, *and Lord of Lords*, the inspired Writer tells us, *they are called, and chosen, and faithful* §, a select Body of brave and valiant Soldiers.

This Hint will also fix the easiest and plainest Sense in which the Persons, to whom the Text is addressed, are required to be faithful *unto Death*: Which, tho' it does indeed in general imply *a patient Continuance in Well-doing* ‖, in whatever Scenes of Life Divine Providence may place us; yet does especially refer to *martial Bravery*, and expres *a Readiness to face Death* in its most terrible Forms, when our great General shall lead us on to it. You well know this to be an indispensable

* John xx. 27. † Luke xvi. 10. ‡ Mat. xxv. 23.
§ Rev. xvii. 14. ‖ Rom. ii. 7.

Condition of our being acknowledged by him in the Day of his final Triumph: And of this he warned those that gathered around him, when he was first raising his Army, under the greatest Disadvantages in outward Appearance; expressly and plainly telling them, that they must be content to follow him to *Martyrdom*, to follow him *to Crucifixion*, when they receive the Word of Command to do it; or that all their Profession of Regard to him would be in vain. *If any Man*, says he, *will come after me, let him deny himself, and take up his Cross, and follow me* *: For *he that loveth his own Life more than me, is not worthy of me* †; he does not deserve the Honour of bearing my Name, and passing for one of my Soldiers; indeed he *cannot* on any Terms *be my Disciple* ‡.

This therefore is in Effect the Language of *our Lord*, when he says, *Be thou faithful unto Death:* It is as if he had said, "Remember all you of *Smyrna*, or of any "other Place and Country, that call yourselves *Chri-* "*stians*, throughout all Generations, that you were by "*Baptism* inlisted under my Banners: Remember, that "you have as it were sealed, and subscribed your En- "gagement to me, by every *Sacrament* you have since "attended;" (as indeed it is well known, the Word *Sacrament* originally signifies *a military Oath*, which Soldiers take as a Pledge of Fidelity to their General:) "Remember therefore, that you are ever to continue "with me, and to march forward under my Direction, "whatever Hardships and Fatigues may lie in the "Way. And remember, that if I lead you on to the "most formidable Combat, you must chearfully obey "the Word of Command, and charge boldly, tho' you "should immediately die, whether by the Sword, or "by Fire. Should you dare to flee, I am myself your "Enemy; and the Weapons which I bear, would justly "be levelled at your own traiterous Heads. But if "you bravely follow me, I know how to make you "ample Amends, even in Circumstances when no Hu- "man Power and Gratitude can reach you; for it is "my glorious Prerogative to engage, that to those who "are thus *faithful unto Death, I will give a Crown of* "*Life*." We are therefore,

SECONDLY,

* Mark viii. 34. † Mat. x. 37, 39. ‡ Luke xiv. 26.

SECONDLY, to consider *the Promise*, by which the Charge is inforced: *I will give thee a Crown of Life.*

And here I might observe,——*a Crown of Life* is the glorious Reward proposed,——and it is to be received *from the Hand of* CHRIST.

1. *A Crown of Life* is the Reward proposed: Which we are sure in this Connection implies, both *Grandeur*, and *Felicity*; here, tho' rarely, connected together.

There is, no Doubt, an Allusion in these Words, to the antient, and I think very prudent, Custom of animating the Bravery of Soldiers by *honorary Rewards*, and particularly by *Crowns*; sometimes of *Laurel*, and sometimes, in some extraordinary Instances, of *Silver* or *Gold*; which they were permitted to wear on Publick Occasions, and in Consequence of receiving which they were sometimes intitled to some peculiar Immunities. But here our Lord JESUS CHRIST, conscious of his own Divine Power and Prerogative, speaks with a Dignity and Elevation, which no Earthly Prince or Commander could ever assume; promising *a Crown of Life*, and that (as was observed before) even to those who should fall in the Battle: *A Crown of Life* in the highest Sense; not only one, which should ever be fresh and fair, but which should give *Immortality* to the happy Brow it adorned; and be for ever worn, not only as the Monument of Bravery and Victory, but as the Ensign of Royalty too: *A Crown* connected with *a Kingdom*, and with what no other Kingdom can give, *perpetual Life* to enjoy it; perpetual Youth and Vigour to relish all its Delights. And this is agreeable to the Language of other Scriptures, where we read of *the Crown of Life, which the Lord hath promised to them that love him* *; *a Crown of Righteousness, which the Lord the righteous Judge shall give* †; *a Crown of Glory, which fadeth not away* ‡. We may also observe,

2. That it is said to be *given by* CHRIST.

This some pious Commentators have explained, as intimating, that it is *the Gift of the Redeemer's free and unmerited Grace*, and not a Retribution due to the Merit of him that receiveth it. And this is an undoubted Truth, which it is of the highest Importance to acknow-

* Jam. i. 12. † 2 Tim. iv. 8. ‡ 1 Pet. v. 4.

ledge and consider. The proper *Wages of Sin, is Death*; but *Eternal Life is* (in Opposition to Wages) *the Gift of GOD through Jesus Christ our Lord* *. We should humbly own it every Day, that there is no Proportion between the Value of our Services, and *the Crown* which we expect to receive: Should own, that it is *Mercy* that pardons our Sins, and *Grace* that accepts our Services; much more, that crowns them. *Grace, Grace*, shall (as it were) be engraven upon that *Crown*, in Characters large and indelible: Nor will that Inscription diminish its Lustre, or impair the Pleasure with which we shall receive it. I could not forbear mentioning this Thought, as a Truth of the utmost Importance, which stands on the firmest Basis of very many express Scriptures; a Truth, of which perhaps no Man living had ever a deeper Sense, than our deceased Friend. But I mention it thus obliquely, because it may be doubted whether we can justly argue it from hence; since the Word *give* is sometimes used for rendering a Retribution justly due, and that in Instances where Grace and Favour have, in Propriety of Speech, no Concern at all †.

But it is certain, that this Expression, *I will give thee a Crown of Life*, is intended to lead our Thoughts to this important Circumstance; that this *Crown* is to be *received from the Hand of* CHRIST himself. And the Apostle *Paul* evidently refers to the same Circumstance, in Terms which shew how much he entered into the Spirit of the Thought, when he says, *The Lord the Righteous Judge shall give it me* ‡: He *himself*, the great *Judge* of the Contest, whose Eye witnesses the whole Course of it, whose Decision cannot err, and from whose Sentence there is no Appeal: Alluding to *the Judge* who presided in the *Grecian* Games, who was always a Person of Rank and Eminence, and *himself* reached forth the Reward to him who overcame in them.

So that on the whole, when our Lord JESUS CHRIST says, *Be thou faithful unto Death, and I will give thee a Crown of Life*; methinks our devout Meditations may expatiate upon the Words, in some such *Paraphrase* as this.

* Rom. vi. 23. † Compare Mat. xx. 8. *Give the Labourers their Hire.* Col. iv. 1. *Masters, give unto your Servants that which is just and equal.* ‡ 2 Tim. iv. 8.

this. It is as if he had said to you, and to me, and to all his People, " Oh my faithful Soldiers, fear not " *Death* in its most terrible Array, for you are immortal. *Fear not them that can kill the Body* *: You have " a nobler Part, which they cannot reach; and I will " undertake, not only for its Rescue, but its Happiness. " I will answer for it, on the Honour of my Royal " Word, that it shall *live* in a State of noble Enlargement, of triumphant Joy. Think on me: *I am he that* " *liveth, tho' I was dead; and behold, I am alive for ever-* " *more* †: And *because I live, you shall live also* ‡; shall " exist in a State, that deserves the great and honourable " Name of *Life*; so that Earth in all its Lustre and " Pleasure, when compared with it, is but as a Scene " of *Death*, or at best as an amusing *Dream when one* " *awaketh* §."

We may also consider him, as pursuing this animating Address, and saying, " My brave *Companions in* " *Tribulation and Patience*, you shall not only *live*, but " *reign*. Think not, thou *good Soldier*, who art now " fighting under my Banner, that *thy General* will wear " his Honours alone. If I have *my Crown*, if I have " *my Triumph*, be assured that thou also shalt have *thine*. " Thou mayest indeed seem to *perish in the Combat*; and " thy Friends may mourn, and thine Enemies insult, as " if thou wert utterly cut off. But behold, *true Victory* " spreads over thee her golden Wing, and holds out, " not a Garland of fading Flowers or Leaves, but *a* " *Crown* that shall keep its Lustre, when all the costliest " Gems on Earth are melted in the general Burning; " yea, when the Luminaries of Heaven are extinguish- " ed, and the Sun and Stars fade away in their Orbs."

" Nor will I," does he seem to say, " *send thee this Crown* " by some inferior Hand; not even by the noblest An- " gel, that waits on the Throne I have now ascended. " Thou shalt *receive it from mine own Hand*;" (from that Hand, which would make the least Gift valuable: What a Dignity then will it add to the greatest!) " Nor " will *I myself* confer this Reward *in Private*; it shall " be given with the most magnificent Solemnity. Thou

* Mat. x. 28. † Rev. i. 18. ‡ John xiv. 19.
§ Psal. lxxiii. 20.

" shalt be brought to me *before the assembled World:* Thy " Name shall be called over; thou shalt appear, and I " will own thee, and crown thee, *in publick View.* Thy " Friends shall see it with Raptures of Joy, and con- " gratulate an Honour in which they shall also share. " Thine Enemies shall see it with Envy and with Rage, " to increase their Confusion and Misery: They shall " see, that while by their malicious Assaults they were " endeavouring to destroy thee, they were only esta- " blishing thy Throne, and brightening the Lustre " which shall for ever adorn thy Brow; while theirs is " blasted with the Thunder of resistless Wrath, and deep " engraven with the indelible Marks of Vengeance. " *This Crown* shalt thou *for ever* wear, as the perpetual " Token of my Esteem and Affection: Nor shall it be " merely a shining Ornament: A rich Revenue, a glo- " rious Authority, goes along with it. *Thou shalt reign* " *for ever and ever* *; and be *a King*, as well as *a Priest* " *unto GOD* †."

They who enter by a lively Faith into the Import of these glorious Words, will (I doubt not) pardon my having expatiated so largely upon them. *We have believed, and therefore have we spoken* ‡: And I question not, but that many of you have in the Course of this Representation prevented me in some of the *Reflections*, which naturally arise from such a Subject. Yet it may not be improper to assist your devout Meditations upon them.

(1.) What Reason have we to adore *the Grace* of our Blessed *Redeemer*, which prepares, and bestows, such Rewards as these!

While we hear him saying, *Be thou faithful unto Death, and I will give thee a Crown of Life*; methinks it is but natural for each of our Hearts to answer, " LORD, " dost thou speak of giving *a Crown*, a Crown *of Life* " and Glory *to me!* Too great, too great, might the " Favour seem, if I, who have so often lifted up my " rebellious Hand against thy Throne, might be al- " lowed to lay down this guilty Head in the Dust, and " lose the Memory of my Treasons, and the Sense of " my Punishment together, in everlasting Forgetfulness. " And

* Rev. xxii. 5. † Rev. i. 6. ‡ 2 Cor. iv. 13.

" And is *such a Crown* prepared, and wilt Thou my " injured Sovereign, who mighteſt ſo juſtly arm thy- " ſelf with Vengeance againſt me, beſtow this Crown " *with thine own Hand*; with all theſe other Circum- " ſtances of Dignity, ſo as even to make my Triumphs " thine own!——What is my ſtricteſt Fidelity to Thee? " Tho' I do indeed (as I humbly deſire that I may,) " continue *faithful unto Death*, I am yet but *an un-* " *profitable Servant*; *I have done* no more than *my Duty* *. " I have purſued thy Work, in Thy Strength; and, in " Conſequence of that Love which thou haſt put into " my Heart, it hath been *its own Reward:* And doſt " Thou thus *crown* one Favour with another!—— " Bleſſed Jesus, I would with all Humility *lay that* " *Crown at thy Feet*, acknowledging before Thee, and " the whole World, (as I ſhall at length do in a more " expreſſive Form,) that it is not only *the Gift of thy* " *Love*, but *the Purchaſe of Thy Blood*. Never, never " had I beheld it, otherwiſe than at an unapproachable " Diſtance, as an Aggravation of my Miſery and Deſ- " pair, hadſt not thou worn *another Crown*, a Crown of " Infamy and of Thorns. The Gems which muſt for " ever adorn my Temples, were formed from theſe " precious Drops, that once trickled down Thine; " and all the Splendor of my *Robes* of Triumph is owing " to their being *waſhed in the Blood of the Lamb* †." With what pleaſing Wonder may we purſue the Thought! And while it employs our Mind,

(2.) How juſtly may this awaken a generous Ambition to *ſecure this Crown* to ourſelves!

Dearly as it was purchaſed by our Bleſſed *Redeemer*, it is moſt *freely offered to us*, to the Youngeſt, to the Meaneſt, to the moſt Unworthy. It is not prepared, merely for thoſe that have worn *an Earthly Diadem* or *Coronet:* (Would to God it were not deſpiſed by moſt of them, as a Thing leſs worthy of their Thoughts, than the moſt trifling Amuſement, by which they unbend their Minds from the weighty Cares attending their Station!) But it is prepared *for you*; even *for every one*, who thinks it worth purſuing, and accepting, upon the Terms of the Goſpel Covenant;

* Luke xvii. 10. † Rev. vii. 14.

for every one, who believing in CHRIST, and loving Him, is humbly determined through his Grace to be *faithful unto Death.* —— And shall this glorious Proposal be made to you *in vain?* Were it *an Earthly Crown* that could lawfully be obtained, are there not many of us, notwithstanding all its Weight of Anxieties, and all the piercing Thorns with which we might know it to be lined, that would be ready eagerly to seize it, and perhaps to contend and quarrel with each other for it? But here is no Foundation for Contention. Here is *a Crown for each*; and *such a Crown*, that all the Royal Ornaments of all the Princes upon Earth, when compared with it, are lighter than a Feather, and viler than Dust. And shall we *neglect it?* shall we refuse it, *from such a Hand* too, as that by which it is offered? Shall we so *judge ourselves unworthy of Eternal Life* *, as thereby indeed to make ourselves *worthy of Eternal Death?* For there is no other Alternative. —— But blessed be GOD, it is not universally neglected. There are (I doubt not) among you, many who pursue it, many who shall assuredly obtain it. For their Sakes let us reflect,

(3.) How *courageously* may *the Heads* which are to wear such a Crown, *be lifted up* to face all the Trials of Life and Death!

Those *Trials* may be various, and perhaps extream; but if *borne aright*, far from depriving us of *this Crown*, they will only serve to increase its Lustre. It is the Apostle *Paul*'s express Assertion; and he speaks, as transported with the Thought: *For this Cause we faint not, but tho' the outward Man perish, yet the inward Man is renewed Day by Day: For our light Affliction, which is but for a Moment, worketh for us a far more exceeding and eternal Weight of Glory; while we look not at the Things which are seen, but at the Things which are not seen; for the Things which are seen are Temporal, but the Things which are not seen are Eternal* †. Surely with this Support, we may not only *live*, but *triumph*, in Poverty, in Reproach, in Weakness, in Pain: And with this we may *die*, not only serenely, but joyfully. Oh my Friends, Where are *our Hearts?* Where is *our Faith?* Nay I will add, Where

* Acts xiii. 46. † 2 Cor. iv. 16, 17, 18.

Where is *our Reaſon?* Why are not our Eyes, our Deſires, and our Hopes, more frequently directed upward? Surely one Ray from that reſplendent *Diadem* might be ſufficient to confound all the falſe Charms of theſe tranſitory Vanities, which indeed owe all their Luſtre to the Darkneſs in which they are placed. Surely when *our Spirits are overwhelmed within us*, one Glance of it might be ſufficient to animate and elevate them; and might teach us to ſay, in the Midſt of Dangers, Sorrows, and Death, *In all theſe Things we are more than Conquerors, thro' him that loved us* *. Thus have ſome triumphed in the laſt Extremities of Nature; and both the Subject, and the Occaſion alſo, loudly calls us to reflect,

(4.) What Reaſon we have to *congratulate thoſe happy Souls*, that have already received *the Crown of Life!*

When we are weeping over the cold, yea the bleeding Remains of ſuch, ſurely it is *for ourſelves*, and *not for them*, that the Stream flows. The Thought of *their Condition*, far from moving our Compaſſion, may rather inſpire us with Joy, and with Praiſe. Look not on their pale Countenance, nor on the wide and deep *Wounds*, through which perhaps the Soul ruſhed out to ſeize the great Prize of its Faith and Hope; tho' even *thoſe Wounds* appear *beautiful*, when earned by diſtinguiſhed Virtue, by Piety to their Country, and their God. Look not on the Eyes cloſed in Death, or the once honoured and beloved Head, now covered with the Duſt of the Grave: But view, by an internal believing Eye, that different Form which the exalted triumphant Spirit already wears, the Earneſt of a yet brighter Glory. *Their great Leader*, whoſe Care of them we are fondly ready to ſuſpect, or ſecretly to complain of as deficient in ſuch Circumſtances as theſe, points (as it were) to the *white Robes*, and the *flouriſhing Palms*, which He has given them; and calls for our Regard to the *Crowns of Life* which He has ſet on their Heads, and to the *Songs of Joy and Praiſe* to which He has formed their exulting Tongues. And do we fully and diſhonour their Triumphs with our Tears? Do we think ſo meanly of *Heaven*, and of *them*, as to *wiſh them with us*

* Rom. viii. 37.

again; that they might eat and drink at our Tables; that they might talk with us in our low Language; that they might travel with us from Stage to Stage in this Wilderness; and take their Share with us in those Vanities of Life, of which we ourselves are so often weary, that there is hardly a Week, or a Day, in which we are not lifting up our Eyes, and saying with a deep inward Groan, *Oh that we had Wings like a Dove! Then would we flee away, and be at Rest* *.

Surely with Relation to these *faithful Soldiers* of JESUS CHRIST, who have *already fallen*, it is Matter of no small Joy to reflect, that *their Warfare is accomplished* †; that they have at length passed through every Scene in which their Fidelity could be indangered; so that now, they are inviolably secure. How much more then should we rejoice, that they are *entered*, not only *into the Rest*, but *into the Joy of their Lord*; that they *conquered*, even *when they fell*, and are now reaping the Fruits, the celestial and immortal Fruits, of that last great Victory?

A Sense of *Honour* often taught the *Heathens*, when attending those Friends to the Funeral Pile who had *died honourably* in their Country's Cause, to use some Ceremonies expressive of *their Joy for their Glory*; tho' that Glory was an empty Name, and all the Reward of it *a Wreath of Laurel*, which was soon to crackle in the Flame, and vanish into Smoak. And shall not the Joy and Glory of the *living Spirit* affect *us*, much more than *they* could be affected with the Honours paid to the *mangled Corpse*?

Let us then think with Reverence, and with Joy, on the *Pious Dead*; and especially on *those*, whom GOD honoured with any special Opportunities of approving their Fidelity, in Life, or in Death: And if we *mourn*, (as who, in some Circumstances, can forbear it?) let it be *as Christians*, with that Mixture of high Congratulation, with that erect Countenance, and that undaunted Heart, which becomes those that see by Faith their Exaltation and Felicity; and burning with a strong and sacred Eagerness to join their triumphant Company, let us be ready to share in the most painful of their Trials, that we may also share in their Glories.

And

* Psal. lv. 6. † Isa. xl. 2.

And surely, if I have ever known a Life, and a Death, capable of inspiring us with these Sentiments in their sublimest Elevations, it was the Life and the Death of that illustrious *Christian Hero*, COLONEL *GARDINER*; whose *Character* was too well known to many of you, by some Months Residence here, to need your being informed of it from me; and whose *History* was too remarkable, to be confined within those few remaining Moments, which must be allotted to the finishing of this Discourse. Yet there was something so uncommon in both, that I think it of high Importance to the Honour of the Gospel and Grace of CHRIST, that they should be delivered down to Posterity, in a distinct and particular View. And therefore, as the Providence of GOD, in Concurrence with that most intimate and familiar Friendship with which this Great and Good Man was pleased to honour me, gives me an Opportunity of speaking of many important Things, especially relating to his Religious Experiences, with greater Exactness and Certainty than most others might be capable of doing; and as he gave me his full Permission, in Case I should have the Affliction to survive him, to declare freely whatever I knew of him, which I might apprehend conducive to the Glory of GOD, and the Advancement of Religion; I purpose publishing, in a distinct Tract, *Some remarkable Passages of his Life*, illustrated by Extracts from *his own Letters*, which speak in the most forcible Manner the genuine Sentiments of his Heart. But as I promise myself considerable Assistance in this Work from some valuable Persons in the *Northern Part* of *our Island*, and possibly from some of *his own Papers*, to which our present Confusions forbid my Access, I must delay the Execution of this Design at least for a few Months; and must likewise take Heed, that I do not too much anticipate what I may then offer to the Publick View, by what it might otherwise be very proper to mention now.

Let it therefore suffice for the present to remind you, that COLONEL *GARDINER* was one of the most illustrious Instances of the Energy, and indeed I must also add, of the Sovereignty of *Divine Grace*, which I have

have heard or read of in Modern Hiſtory. He was in the moſt amazing and miraculous Manner, without any Divine Ordinance, without any Religious Opportunity, or peculiar Advantage, Deliverance, or Affliction, reclaimed on a ſudden, in the Vigour of Life and Health, from the moſt licentious and abandoned Senſuality, not only to a ſteady Courſe of Regularity and Virtue, but to high Devotion, and ſtrict tho' unaffected Sanctity of Manners: A Courſe, (in which he perſiſted for more than Twenty-ſix Years, that is, to the Cloſe of Life,) ſo remarkably eminent for Piety towards GOD, diffuſive Humanity and Chriſtian Charity, lively Faith, deep Humility, ſtrict Temperance, active Diligence in improving Time, meek Reſignation to the Will of GOD, ſteady Patience in enduring Afflictions, unaffected Contempt of ſecular Intereſt, and reſolute and couragious Zeal in maintaining Truth, as well as in reproving, and (where his Authority might take Place,) reſtraining Vice and Wickedneſs of every Kind; that I muſt deliberately declare, that when I conſider all theſe Particulars together, it is hard for me to ſay where, but in the Book of GOD, he *found his Example*, or where he has *left his Equal*. Every one of theſe Articles, with many more, I hope, (if GOD ſpare my Life,) to have an Opportunity of illuſtrating, in ſuch a Manner as to ſhew, that he was a living Demonſtration of the Energy and Excellency of the Chriſtian Religion; nor can I imagine how I can ſerve its Intereſts better, than by recording what I have ſeen and known upon this Head, known to my Edification, as well as my Joy.

But Oh, how ſhall I lead back your Thoughts, and my own, to what we once *enjoyed* in him, without too deep and tender a Senſe of what we have *loſt!* To have *poured out his Soul in Blood*; to have *fallen* by the ſavage and rebellious Hands of his own Countrymen, at the Wall of his own Houſe; *deſerted* by thoſe, who were under the higheſt Obligations that can be imagined to have defended his Life with their own; and above all, to have *ſeen with his dying Eyes* the Enemies of our Religion and Liberties triumphant, and to have *heard in his lateſt Moments* the horrid Noiſe of their inſulting Shouts; —— is a Scene, in the View of which we

we are almoſt tempted to ſay, Where were the Shields of *Angels?* Where the Eye of *Providence?* Where the Remembrance of thoſe numberleſs *Prayers*, which had been offered to GOD for the Preſervation of ſuch a Man, at ſuch a Time as this? ——— But let Faith aſſure us, that he was never more dear and precious in the Eye of his Divine Leader, than in theſe dreadful Moments, when if Senſe were to judge, he might ſeem moſt neglected.

That is of all others *the happieſt Death*, which may moſt ſenſibly approve our Fidelity to GOD, and our Zeal for his Glory. To ſtand ſingly in the Combat with the fierceſt Enemies, in the beſt of Cauſes, when the whole Regiment he commanded fled; to throw himſelf with ſo noble an Ardor to defend thoſe on Foot, whom the whole Body which he headed were appointed to ſupport, when he ſaw that the Fall of the neareſt Commander expoſed thoſe brave Men to the Extremity of Danger; were Circumſtances that evidently ſhewed, how much he held Honour and Duty dearer than Life. He could not but be conſcious of the diſtinguiſhed Profeſſion he had made, under a Religious Character; he could not but be ſenſible, how much our Army, in Circumſtances like theſe, needs all that the moſt generous Examples can do, to animate its Officers and its Soldiers: And therefore, altho' when his Men would hear no Voice but that of their Fears he might have retreated without Infamy, he ſeems deliberately and rightly to have judged, that it was better he ſhould ſacrifice in ſuch a Cauſe the little Remainder of his Life; than attempt to preſerve it by a Conduct, which might leave the leaſt Room even for Envy and Prejudice to ſuggeſt, that the Regard to Religion and the Publick which he had ſo remarkably profeſſed on all Occaſions, was not ſtrong enough to lead him to face Danger and Death, which Natural Bravery itſelf had in early Youth taught him to deſpiſe. He had long ſince felt the genuine Force of Honour ſanctified by Piety; and conſequently, had too juſt a Zeal for his King and Country, to bear the Thought of deſerting the Truſt committed to him in ſuch an important Moment; too warm a Love for the *Proteſtant Religion*, not

to

to rejoice in a Call of Providence to bleed in its Defence. And therefore, that he might make the last and utmost Opposition in his Power to a Rebellious Crew, by whose Success (should it go on) an Inlet would be opened to the cruel Ravages of *Arbitrary Power*, and to the bloody and relentless Rage of *Popish Superstition*, he *loved not his Life unto the Death* *. And in this View his Death was *Martyrdom*, and has, I doubt not, received the Applauses and Rewards of it: For what is *Martyrdom*, but voluntarily to meet Death, for the Honour of GOD, and the Testimony of a good Conscience?

And if it be indeed true, as it is reported on very considerable Authority, that before he expired He had an Interview with the Leader of the opposite Party, and declared in his Presence "the full Assurance he had "of *an immortal Crown*, which he was going to receive," it is a Circumstance worthy of being had in everlasting Remembrance: As in that Case Providence may seem wonderfully to have united Two seemingly inconsistent Circumstances, in the Manner of his dying; the Alternative of either of which he has spoken of in my Hearing, as what with humble Submission to the great *Lord of Life* He could most earnestly wish: "That if "he were not called directly to *die for the Truth*," which he rightly judged the most glorious and happy Lot of Mortality, "he might either *fall in the Field* "*of Battle*, fighting in Defence of the Religion and "Liberties of his Country; or might have an Oppor- "tunity of *expressing his Hopes and Joys*, as a *Christian*, "to the Honour of his Lord, and the Edification of "those about him, in his departing Moments; and so "might go off this Earthly Stage," as in the *Letter* that relates his Death, it is expresly said that he did, "triumphing in the Assurance of a Blessed Immorta- "lity."

How difficult it must be in our present Circumstances, to gain certain and exact Information, you will easily perceive: But enough is known, and more than enough, to shew how justly the high Consolations of that glorious Subject which we have been contemplating, may

* Rev. xii. 11.

may be applied to the preſent ſolemn Occaſion. From what is *certain* with Relation to him, we may preſume to ſay, that after He had *adorned the Goſpel* by ſo honourable a Life, in ſuch a conſpicuous Station, GOD ſeems to have condeſcended, as with his own Hand, to raiſe him an illuſtrious Theatre, on which he might *die* a venerable and amiable *Spectacle to the World, and to Angels, and to Men* *; ballancing to his Native Land by *ſuch an Exit*, the Loſs of what future Services it could have expected, from a Conſtitution ſo much broken as his was, by the Fatigues of his Campaign in *Flanders*, where by his indefatigable Services in a very extream Seaſon he contracted an Illneſs, from which he never recovered.

On the whole therefore, whatever Cauſe we have, (as indeed we have *great Cauſe*,) to ſympathize with his wounded Family, and with his wounded Country; and how decent ſoever it may be, like *David*, to *take up our Lamentation* over *the Mighty fallen, and the* brighteſt *Weapons of* our *War periſhed* †; (and Oh, how naturally might ſome of us adopt the preceding Words too!) Yet after all, let us endeavour to ſummon up a Spirit, like that with which *he bore the Loſs of Friends*, eminent for their Goodneſs and Uſefulneſs. And while *we glorify GOD in him* ‡, as on ſo many Accounts we have Reaſon to do, let us be animated by ſuch an Example to a Reſolution of continuing like him, *ſtedfaſt in our Duty*, amidſt Deſertion and Danger, and all the Terrors that can beſet us around. As He, having been ſo eminently *faithful unto Death*, has undoubtedly *received a Crown of Life*, which ſhines with diſtinguiſhed Luſtre, among thoſe *who are come out of much Tribulation* §; let us be courageous *Followers of Him*, and of all the Glorious Company of thoſe, *who thro' Faith and Patience inherit the Promiſes* ‖. Then may we be able to enter into the Comfort and Spirit of them all, and of *this Promiſe* in particular; and ſhall not be diſcouraged, tho' we are called to *endure a great Fight of Afflictions* ‖‖, or even to *ſacrifice our Lives*, in Defence of our Religion and Liberties: Since in this Cauſe we know, if we

* 1 Cor. iv. 9. † 2 Sam. i. 27. ‡ Gal. i. 24.
§ Rev. vii. 14. ‖ Heb vi. 12. ‖‖ Heb. x. 32.

we ſhould fall like Him, even *to die is Gain* *. We are aſſured upon the beſt Authority, that as He *fought the good Fight* with ſo heroick a Fortitude, and *finiſhed his Courſe* with ſo ſteady a Tenor, and *kept the Faith* with ſo unſhaken a Reſolution, *there is laid up* for Him *a Crown of* brighter *Glory* than He has yet received, *which the Lord the righteous Judge will give* unto Him *in that* great expected *Day: And* we know, that it ſhall be given, *not unto Him only*, nor only to thoſe who have had an Opportunity of diſtinguiſhing themſelves by the moſt heroick Services or Sufferings in the Cauſe of their Divine Leader, *but unto all them that love his Appearance* †. Amen.

* Phil. i. 21. † 2 Tim. iv. 7, 8.

A N

H Y M N

Sung after the SERMON.

I.

HARK! 'Tis our Heav'nly Leader's Voice
From his triumphant Seat:
'Midſt all the War's tumultuous Noiſe,
How pow'rful, and how ſweet!

II.

" Fight on, my faithful Band," he cries,
" Nor fear the mortal Blow:
" Who firſt in ſuch a Warfare dies,
" Shall ſpedieſt Victory know.

III.

" I have my Days of Combat known,
" And in the Duſt was laid:
" But thence I mounted to my Throne,
" And Glory crowns my Head.

IV.

" That Throne, that Glory, you ſhall ſhare;
" My Hands the Crown ſhall give:
" And you the ſparkling Honours wear,
" While GOD himſelf ſhall live."

V. Lord,

V.

Lord, 'tis enough! Our Boſoms glow
With Courage, and with Love:
Thine Hand ſhall bear thy Soldiers thro',
And raiſe their Heads above.

VI.

My Soul, while Death beſet me round,
Erects her ardent Eyes;
And longs, thro' ſome illuſtrious Wound,
To ruſh and ſeize the Prize.

CHRIST's mysterious Conduct to be unfolded hereafter:

A FUNERAL

SERMON

Occasioned by the

DEATH

Of the REVEREND

Mr. *JAMES SHEPHERD*;

Who died *May* 19, 1746, *Ætat.* 22.

Preached at NORTHAMPTON, *May* 15.

JOHN viii. 7.

——What I do, thou knoweſt not now, but thou ſhalt know hereafter.

OUR LORD *JESUS CHRIST* has in all Ages taken Care to exerciſe the Faith, the Patience, and Submiſſion of his People: And he has done it, while carrying on the kindeſt Deſigns towards them, and while he has been acting in the ſtricteſt Proſecution of thoſe Deſigns. He was now engaged in a Work of aſtoniſhing Condeſcenſion and Goodneſs: The *Diſciples* ſaw it with Amazement, that He, the Son of GOD, and the Heir of all Things, the promiſed *Meſſiah*, the *King* of GOD's Church, ſhould condeſcend to *waſh their Feet*. *Peter* could not bear the Thoughts of permitting it: And that occaſioned the Words I have now been reading; in which we have a general Truth delivered by OUR LORD, which it is profitable for us frequently to reflect upon, and the Reflection is now peculiarly ſeaſonable.

The Words preſented themſelves to my Mind, as ſoon as I heard, to my unſpeakable Surprize, the Melancholy Tidings of the *Death* of my *dear Pupil*, and Friend, and Brother, who but the very laſt *Sacrament-Day* was with us *at the Table* of the LORD, and who but a few Days before had been *ſpeaking to us in his Name*. When I heard, that GOD had by *a ſudden Stroke*, which left his Friends in a Mixture of Aſtoniſhment and Diſtreſs, *taken away one* ſo richly adorned with Gifts and Graces, ſo well qualified for Publick Uſefulneſs, juſt as he was entering upon it, juſt as he was *unanimouſly*

choſen to preſide over a numerous and important Congregation, and was within a few Weeks more to have gone from us to have taken up his ſtated Reſidence among them; ſtruck with the Surprize, I ſay, and with the Anguiſh of this unexpected Blow, which yet it was natural to conſider as coming from the Hand of the LORD *JESUS CHRIST*, who is the great Sovereign of his Church, and *holds the Keys of the unſeen World and of Death* *, theſe Words immediately preſented themſelves to me: And therefore I determined to offer you ſome plain and ſerious Meditations upon them; and ſhall accordingly raiſe *Three Obſervations* from them, which I ſhall endeavour to illuſtrate and improve.

I. That there may be ſome Things in the Conduct of the Bleſſed REDEEMER towards his People, which they may not at preſent be able fully to underſtand.

II. That nevertheleſs the Time will come, when they ſhall have much clearer Views of the Reaſons of his Diſpenſations.

III. That in the Expectation of this, it is highly fit they ſhould acquieſce in what he does, how unknown ſoever the Reaſons may at preſent be. Theſe ſeveral *Obſervations* I ſhall briefly ſpeak to, and then,

IV. Apply all this to the preſent Occaſion.

I. There may be ſome Things in the Conduct of our Bleſſed REDEEMER towards his People now, which they may not at preſent be able fully to underſtand.—It is *a ſuppoſable Caſe*, — and when we come to conſider the Thing, it is alſo evidently *Fact*.

1. It is in the Nature of Things *a very ſuppoſable Caſe*; as will appear, when we conſider,——who the LORD *JESUS CHRIST* is,——who and what *we* are,—— and the *Relation* in which he ſtands to us as OUR LORD and Sovereign.

Conſider who He is; no leſs a Perſon than *the only begotten Son of* GOD, *in whom are hid all the Treaſures of* Divine *Wiſdom and Knowledge* †: And can it be thought wonderful, that the *Counſels* of GOD are *unſearchable?* We know, that *his Nature* is ſo; for *who can by ſearching find*

* Rev. i. 18. † Col. ii. 3.

find out GOD? who can find out the Almighty to Perfection *? And well may we conclude, *his Schemes* muſt be ſo; and therefore ſay with the Apoſtle *Paul*; *Oh the Depth of the Riches, both of the Wiſdom and Knowledge of GOD! How unſearchable are his Judgments, and his Ways paſt finding out* †! *The GOD of Iſrael*, and *the Saviour*, is oftentimes *a GOD that hideth himſelf* ‡. *His Way is in the Sea, and his Path in the deep Waters* §.—The *Angels* themſelves cannot trace all his Footſteps, and how much leſs can *we* poor frail Mortals, ſo often *perplexed* in our own Counſels, ſo often brought as it were *to our Wit's End*, with Difficulties and Entanglements, that ariſe from the Management of our own little Affairs, in this narrow and contracted Circle! Can *we* expect then to fathom *his Depths?* to comprehend *his Schemes?* to form a perfect Judgment of *his Royal*, his Imperial *Plan?*—*How little a Portion* is it, that *is known of him* ‖, who is the King of all the World, and *Head over all Things to the Church* **? GOD has ſubjected to him *all Things viſible and inviſible*; nor are we capable of diſcerning how *one Wheel* touches *another* in this complex Scheme; how the Concerns of *one Province* of his Kingdom may be *interwoven* (as it were) with thoſe of *another*; or what *curious Wheels* may be *within other Wheels*, and give them *a Motion* which we know not of, and which it would be very unfit we ſhould know. It is *a Labyrinth* intricate in Proportion to the Art and Deſign with which it is wrought up. We may *in Reaſon* then expect it ſhould be thus. And again,

2. It is alſo what we ſee *in Fact* to be ſo. We *know not* in numberleſs Inſtances what OUR LORD intends: We *know not* what the Event will be: And we do *in Fact* ſee, that though all Things are under the Government of CHRIST, yet *many Things happen*, which we ſhould have imagined *his Kindneſs* and *Tenderneſs* to his People would have *prevented*, as we are ſure that *his Power* could do it.

We often ſee *his deareſt Children afflicted*; we ſee the moſt holy, humble, watchful, ſpiritual Souls often *drooping* and *dejected*; when yet we know, that He could in

* Job xi. 7. † Rom. xi. 33. ‡ Iſa. xlv. 15. § Pſal. lxxvii. 19. ‖ Job xxvi. 14. ** Eph. i. 22.

a Moment *pour in the Oil of Gladness* to heal their Wounds, and *cause their Faces to shine* and their Hearts to overflow with a Divine Joy.

We see *generous* and *publick spirited Christians*, who could delight with a liberal Hand to relieve his poor Members, *themselves poor*, themselves perhaps after many a worthy Service *reduced* to need that Assistance from others, which they have once so readily imparted; tho' we know, that *all Riches* are in the Hand of CHRIST, that all Events and *all Hearts* are under his Influence.

We see *most useful* and *excellent Persons* removed and *taken off*, many of them in the Prime of Life, some in the Midst of their Usefulness, and some in the very Beginnings of it; and these, not only Persons amiable and exemplary in Private Life, but *of Publick Character*, adorned by the Hand of CHRIST himself with *much of his own Image*, and with that *rich Furniture*, which qualifies them for being (as we should imagine,) most proper Instruments to bring in Souls to himself, and greatly to build up his languishing Church and Interest. We see some of them perhaps *cut off* before they have made any publick Appearance at all; and others, when they have *just began to speak in the Name of the Lord:* And with regard to others, *he weakens their Strength in the Midst of the Way* *; Diseases arrest them, and make them Prisoners; and threaten perhaps in a little while longer *to bring them down to the Dust* with their departed Brethren: Yet we know, JESUS is the universal LORD, *to whom belong the Issues from Death* †; that He knows all the secret Springs of Life, and all the secret Sources of Disease, and could easily by one powerful Word remove the Causes of the Complaint, or direct to Means most efficacious for Recovery.

We see *Churches* made *desolate* by the *Enemy*, whom we know he could restrain; we see them polluted with *Scandals*, which we know he could prevent; we see their *Numbers diminished*, though we know that he could easily *send out his Spirit, and renew the Face of them* ‡, and cause many to enter for one that he removes: Yea, we see among those whom we must hope to be *his little Flock*, many *Divisions*, many *Errors*, many *Imprudences* and *Follies*,

* Psal. cii. 23. † Psal. lxviii. 20. ‡ Psal. civ. 30.

lies, that alienate the Hearts of Chriſtians one from another, and bring Religion into Diſgrace, though CHRIST could eaſily let in *Beams of Light* which ſhould guide into Truth, *Beams of Love* which ſhould ſweetly unite and cement Multitudes, ſo that they ſhould ſenſibly be *one in him*.—So Myſterious is his Conduct, and ſo different the Face of his poor Church, as well as the State of many of its Members, from what we ſhould expect it to have been under the Government of ſuch an Head. *What he does, we know not now.* But then it was obſerved,

II. That nevertheleſs *the Time will come*, when we ſhall have *much clearer Views* of the Reaſons of his Diſpenſations——*Thou ſhalt know hereafter.* And to illuſtrate this I would obſerve,——that ſometimes *theſe Reaſons open*, even while we continue *in this World*;——but we may expect to *know it in many other Inſtances*,—when the preſent Scenes are cloſed, and we enter on *that which is within the Veil.*

1. Sometimes *the Reaſons* of CHRIST's Myſterious Diſpenſations *open upon us*, even while we are *here in this World.*

So in this Inſtance that the *Text* refers to, it was but a few Minutes, and OUR LORD *laid aſide the Towel with which he was girded*, and ſat down and told them, *why he had waſhed their Feet*; that it was to teach them *to waſh one another's Feet* * ; that is, to promote *their Humility*, and their Readineſs *to ſerve one another in Love*, even in the moſt condeſcending Offices they might have an Opportunity of performing. And thus *in many other Inſtances*, though the great End of CHRIST's Diſpenſations be in regard to the Eternal World, yet there are *ſubordinate Ends* which may be anſwered *here*; and when we come to find they are anſwered, we may learn *the Deſign of Providence* in theſe Means which we did not before underſtand. As when the *Diſciples* ſaw the honourable Manner in which CHRIST diſmiſſed the poor *Canaaniteſs Woman* at laſt †, they ſaw the Reaſons why he ſeemed to *neglect her ſo long*; it was, that *her Faith* might be *diſplayed by the Trial*, that they might ſee ſhe was *a more excellent Woman* than they could otherwi e

* Ver. 14. † Mat. xv. 28.

have imagined; and that *the Mercy* might be *sweeter to her* in Proportion to the Delay.

And do I not now speak to the *Experience* of some that hear me?——Cannot many of you reflect with me upon *strange Dispensations of Providence*, which have at length produced the happiest Effects? It is a known Story of a Person, who having *lost all his Wealth*, was led to apply himself to *Philosophy*, and in Consequence of that, attained such a Government of himself, such Wisdom, and such Reputation, as made him *abundantly happier* than he ever had been; so as to make him say, "*I had been undone, if I had not been undone.*" And thus perhaps one and another of us may say, "The LORD "*took away my Parents* when I was young, and I thought "I had lost my only Friends: But he raised up those "for me, who did *more* and *better for me* than my Pa- "rents could have done, and shewed his special Love "and Care in *taking me up when my Father and my Mo-* "*ther forsook me* *."

Another may say, "In younger Life he exercised me "with *many Disappointments*, he stripped me of many of "my Comforts, and withered many of my Hopes: "But I found *it good to bear the Yoke in my Youth* †: And by "unthought of Turns it may be in *Relative Life* he has "done much better for me, than with my fond Pas- "sions I should have done for myself."

"He has been pleased," may a third say, "to *take* "*away my dear Children*, perhaps several of them suc- "cessively, and those of them that were peculiarly *the* "*Delight of my Eyes:* But he has drawn my Heart more "powerfully to himself by it, and he is *better to me than* "*Ten Children.*"

"He has *blasted the Work of my Hands*," may another say, "I have *insensibly lost*, perhaps what I *painfully* "*got*; or I have been stripped of some considerable "Part of my Possessions at once: But *my Poverty* has "*enriched me*; I have learned the *Vanity of the World* "more, and have been more fully convinced that it can- "not be my Happiness."

"My

* Psal. xxvii. 10. † Lam. iii. 27.

" My *Conſtitution* has been *much impaired*," may another ſay, " I have paſſed *ſolitary Sabbaths*, I have " known a great deal of *Pain* and *Languiſhing*: But it " has taught me to *ſubmit to my Father's Will*; it has " directed my Eyes to *that World*, where *the Inhabitants* " *ſhall not ſay, I am ſick* *, and where I ſhall be *fixed as* " *a Pillar in the Temple of my GOD* †."

I would not have been *without Afflictions*," may they all ſay; " nor without this and that particular *Affliction*." may each perhaps reply, " upon any Terms. *I know*, " *O Lord, that thy Judgments are right, and that thou in* " *Faithfulneſs haſt afflicted me* ‡: Thou haſt *humbled me*, " thou haſt taught me *to know what was in my Heart* ||; " and I know by my Afflictions, more than Proſperity " might have taught me, of *the Love* that is *in thine* " *Heart* to me." But then,

2. We may expect to *know the Reaſons* of CHRIST's Diſpenſations *in many other Inſtances*, when we ſhall come into *the Future World*. *In thy Light ſhall we ſee Light* §: And I doubt not, but in the Heavenly State many Circumſtances will concur to give us a much better Acquaintance with the Methods of the Divine Dealings, than it is poſſible for us to attain upon Earth: —— *Our Eye* will be ſtrengthened; —— *our Proſpect* will be extended; —— *our Company* will be improved; —— and our Lord may perhaps give us *plainer Leſſons* by immediate Diſcovery from himſelf.

In Heaven, *the Eye* of the Soul will be *ſtrengthened*, and our Faculties raiſed to unutterable Degrees. All *Indolence* will be done away, and we ſhall be awakened into everlaſting Attention. All *Prejudices* will be quite removed; and we ſhall be willing to admit *Truth* in all its Luſtre, and to follow it wherever it may lead us.

Our *Proſpect* there will be *enlarged*, and we ſhall have much more extenſive Views of Things: For we ſhall ſee the Conduct of CHRIST, in its Influence upon Scenes, that lie at preſent quite out of our Sight. We ſee CHRIST's Adminiſtrations now, as they regard this Earth alone; but then we ſhall ſee them, as they re-

* Iſa. xxxiii. 24. † Rev. iii. 12. ‡ Pſal. cxx. 75.
|| Deut. viii. 2. § Pſal. xxxvi. 9.

gard Heaven. We may then perhaps see, that there was *a certain Post of Service* to be filled above, which required just such a one as Divine Grace had made this or that *young Person*, who might indeed have been very fit to have served the Church below, but for whom GOD meant much higher and better Things.

Our *Companions in Glory* may also very probably *assist us* by their wise and good Observations, when we come to make the Providence of GOD here upon Earth, under the Guidance and Direction of the Lord JESUS CHRIST, the Subject of our mutual Converse.

And it is impossible for us to say, how immediately the Lord JESUS CHRIST may himself interpose in giving us *plainer Lessons*, and clearing up his Conduct to us. By direct and immediate Revelation he may communicate to us what *his Schemes* were, and shew us how they were going on in a direct harmonious Manner, as the *Planets* in the visible Heavens, when they seem to us to *stand still*, or to *go backwards*. In the mean Time, let me observe,

III. That it is highly fit we should *acquiesce* in what CHRIST does, how *unknown* soever *the Reasons* of it may be to us. And that, upon these Two plain and certain Principles, —— that we know, that in all he does *his Ends* are *graciously directed*, —— and that *his Means* are *wisely chosen*.

1. We know, that *his Ends* are *graciously directed*.

We know, that he intends in all he does, the *Honour* of GOD, and the *Good* of all *his People*. Can we make any Doubt of this? One would think, we really did: And yet we know, that he has given them the most gracious *Promises*, even of a glorious Resurrection, and of a blessed Immortality; and that he has *loved them* so well, that he has *died for them*, has shed his own precious and invaluable Blood for their Redemption and Salvation. And can we after this allow ourselves to *suspect him?* Can we doubt, that he intends to make his People for ever happy? And intending this, can he fail to effect it in the propereſt Manner? —— Surely I may add,

2. We know, that *his Means* are *wisely chosen*.

Can

Can we have any Room to queſtion this? Is he not the Incarnate *Wiſdom of GOD?* And can you entertain *any Suſpicion* of him? If you truſt not *Faith alone*, truſt *Senſe*. Look up to the Heavens; look down to the Earth: Behold, how *wiſely* all is ordered, in the Growth of ſuch a Variety of Plants, in the Proviſion that is made for ſuch a Multitude of Animals of various Kinds, in the Subſerviency of all to the Subſiſtence and Delight of Human Life; and then ſay, *Does this look like any Deficiency in Wiſdom?* And are not theſe Things the Work of CHRIST? Did he not lay the Plan, and execute it? Were not *all Things created by him, whether viſible or inviſible* *? And will you ſtill *doubt*, whether He who made, and who governs and preſerves all Things, is *wiſe enough* to conduct your Affairs, or not? Methinks our Lord may juſtly expoſtulate with the *Suſpicious*, with the *Complaining* Chriſtian, "*Oh thou of little Faith, where-*"*fore doſt thou doubt*†? Whom wilt thou *truſt*, if "thou truſteſt not me? Wilt thou truſt *thine own Wiſ-*"*dom?* alaſs! how often has it deceived thee! Wilt "thou truſt *thy Self-Love?* alas! how utterly has it un-"done thee! Can *my Father truſt me* with all the infi-"nite Concerns of his Glory and Kingdom; and canſt "thou *not truſt me* with thy little All? Did I *die for* "*thee!* did I *pour out my Blood* for the Redemption "of thy Immortal Soul! and canſt thou imagine, "I will not take Care of it? And if I do, will it "not be ſafe? Or if thou canſt *confide in me*, that I "I will take Care of *thy Soul*, and make it both ſafe "and happy, canſt thou *not truſt* thine Eſtate with me, "thy Health, thy Reputation, thy Uſefulneſs, thy Chil-"dren, thy Friends? Are theſe Things *more than that* "*Soul*, which I have ſo dearly purchaſed, which I have "ſo tenderly received, which I have ſo conſtantly watched "over, and in which I have already made ſuch a Change "for the better, that if thou wouldſt be juſt to thyſelf and "me, thou needeſt but to look upon it, and mighteſt "find an Argument from what it is, in Compariſon of "what it once was, to truſt me for every Thing elſe?"

"Lord," ſhould each of us by this Time, ſay, "It "is enough! It is more than enough! I am aſhamed

* Col. i. 16. † Matt. xiv. 31.

" of my Weakneſs and Folly. *Behold, here I am, do* " *with me as thou wilt!* Diſpoſe of me, and my Con- " cerns, juſt according to thine own Pleaſure! I will " not object one Word, I will not indulge one Thought " of Suſpicion: I will ſay, *It is the Lord, let him do what* " *ſeemeth him good* *. I will keep mine Eye upon *thine* " *Hand*; I will ſometimes look back to *thy Croſs*, and " ſometimes look up to *thy Throne*; and I will not only " be *contented*, but *thankful*. Yea, Lord, I will ſee " what I can do, towards *obeying* in the Midſt of all " my Troubles *that great Command of thine*, which, " great as it is, was a Command fit for ſuch a *Re-* " *deemer* to give, *Rejoice evermore* †: *Rejoice in the Lord* " *always*; *and again I ſay rejoice* ‡." — And now, after what has been ſaid, I would conclude,

IV. With *applying* all this to the preſent Occaſion, by hinting at *ſome Ends*, which we may ſuppoſe our Lord to have had in View in this ſolemn Tranſaction of his Providence, which occaſioned the Diſcourſe I have now been delivering.

Let us lay down this as the Foundation, that it is *the Hand of* CHRIST; that He has *turned the Key*; that He has *taken away* his *young Servant*, whom He raiſed up here, whom He *called* ſo early *by his Grace*, whom He *taught to pray* when he was *but a Child*; and to *pray* in ſuch a Manner, that I will take the Liberty publickly to tell you, " that the Account I had of *a* " *Prayer of his*, over-heard when he little thought it by " a dear Friend, almoſt Seventeen Years ago, that is, " when he was but *above Five Years old*, had its Influ- " ence in engaging me to come and ſettle in this Place." It was from CHRIST that he received that Steadineſs, that Tenderneſs, that ripe Experience in the Things of GOD, which made *his Private* and his *Publick Labours* ſo remarkably *agreeable* to the moſt *Judicious Chriſtians* of this Society, and of other Societies. It was the Grace of CHRIST, which bore him *unhurt* through ſo many *Temptations*, by which others have been inſnared and diſhonoured, their Characters ſunk, and their Uſefulneſs diminiſhed, if not deſtroyed. And let us not imagine,

* 1 Sam. iii. 18. † 1 Theſ. v. 16. ‡ Phil. iv. 4.

imagine, that *the Meſſenger of Death* came to him without *a Commiſſion* from the great Lord *of Life*. Let us not imagine, that his Spirit was called out of Time into Eternity without the Voice of a *Redeemer*, or that the Important *Doors of the Inviſible World* were opened without his Hand. CHRIST *has taken him away*: And He had no doubt *his Reaſons* for it: *Reaſons*, many of them perhaps *unſearchable to us*, yet we may conjecture as to ſome of them: And it may be *profitable* for a few remaining Minutes to dwell upon the View; the rather, as *ſo many Breaches* have been made, ſo many *of this Kind* too, which have fallen under the Notice of many of us. Particularly,

1. Our LORD by ſuch a Providence might intend to teach us, *how little He needs* any of *our Services*.

Our dear departed Friend ſeemed indeed *a Veſſel of Honour fitted for his Maſter's Uſe* *; but he is *broken in Pieces*, and we are ready to ſay with the afflicted Church of old, *The precious Sons of Zion, comparable to fine Gold, how are they eſteemed as Earthen Pitchers, the Work of the Hands of the Potter* †! But herein our great LORD diſplays *his Royalty*: He can *form* the moſt promiſing *Inſtruments of Service*; and can *lay them aſide*, and *carry on his Cauſe without them*. Let us not then any of us *imagine ourſelves*, or each other, to be *neceſſary to him*. He will, if he pleaſes, *do us the Honour to uſe us*: If not, He will immediately *lay us by in the Grave*. We, and thoſe who *eſteem us moſt*, and who *love us beſt*, ſhould ſubmit, and ſay, *Behold, as the Clay is in the Hand of the Potter, ſo are we in the Hand of the* LORD *our* GOD ‡. And it is fit it ſhould be ſo; for we are *weak as Clay*, and at the ſame Time alſo are *of as little Value*, and even *leſs than the Duſt of the Earth* when compared with him. Again,

2. It may be the Deſign of our LORD by ſuch a Providence as this, to teach us *to ceaſe from Man*.

We are inſtructed by it, *not to depend too much* upon any of our ſurviving Brethren and Friends: For it is the Language of this Providence, *Ceaſe ye from Man, whoſe Breath is in his Noſtrils; for wherein is he to be accounted*

* 2 Tim. ii. 21. † Lam. iv. 2. ‡ Jer. xviii. 6.

of *? God *changes our Countenance, and sends us away* †. But a few Months ago, who was more likely to have continued than dear Mr. *Shepherd!* But God sent *a mortal Distemper* upon him *in the Night*, and his Friends *in the Morning* found him *senseless*; and he spoke no more, and hardly moved any more, till he died. Such is *every Man in his best Estate!* Thus may *we* fall, and those on whom we most depend. *Lord, what do we* then *wait for?* with regard to ourselves, with regard to thy Church, *our Hope is in thee* ‡. Further,

3. Our Lord might thus intend in a peculiar Manner *to exercise our Submission* and *Resignation* to his wise and gracious Will.

We should look upon *the Death of every Friend* in this View, as a Call to us to acknowledge *his Sovereignty* over Life and Death. *Behold, He taketh away, and who can hinder him? Or who shall say unto him, What doest thou* §? And the more touching the Case is, the deeper ought *our Submission* to be; because the greater is that natural Tendency which we are ready to feel in our Minds, to rise against and to dispute his Determinations. Particularly, when God *takes away* from aged Christians *a young Friend* who has been *the Delight of their Eyes*, whom they have tenderly nursed up from his Infancy, just when they most *needed his Assistance*, and he was most capable of giving it, as well as strongly inclined and determined to do it: When God *takes away*, not only *a young Minister*, of eminent and distinguished Abilities, but one who even from his Childhood had been *bred up amongst us*; one, who had constantly *attended with us* every Sabbath-Day *on Publick Worship*, with that Endearment of mutual Respect and Affection on his Part and ours, which must be the Result of so intimate a Relation; one, of whom we have so particularly thought when we have been acknowledging the Divine Goodness in *raising up of our Sons for Prophets, and of our young Men for Nazarites* ‖; it is then particularly seasonable, that we should struggle with our own Hearts to say, *Thy Will be done!* Once more,

4. It

* Isa. ii. 22. † Job xiv. 20. ‡ Psal. xxxix. 7.
§ Job ix. 12. ‖ Amos ii. 11.

4. It may be the *Design* of such a Providence as this, *to quicken us all in our Work*, and especially *his surviving Brethren.*

Had it been *the Death of a Stranger* in such Circumstances, it might have *quickened us:* To see *a young Person* taken thus away; going to Bed at Night *tolerably well*, (for that was the Case, though with some Complaint, yet in no such immediate Danger as should give any peculiar Alarm,) and then found in his Bed the next Morning *speechless* and *senseless*, and continuing *without Perception*, and in a great Measure *without Motion*, till he expired. I repeat these Circumstances again, that young inattentive Minds may be struck with them. —— But it is *particularly striking*, when we consider it is one, whom we *so intimately knew*; one, with whom so many of us have been conversing and praying *almost every Day* for many Years, as well as worshipping *every Sabbath*, and communicating *every Sacrament-Day*. May we *all* hear that Voice, which cries, *Be ye also ready* !* Especially, may *we* attend to it, who are forming for, or engaged in *the Ministerial Work!*

My dear *Brethren*, and much beloved Charge, *suffer the Word of Exhortation.* You knew *this amiable* and *excellent Youth* in a most intimate Manner: Let me briefly recommend to you *the many Things*, which you saw *exemplary in him:* —— His Constancy and Reverence in attending Divine Worship, both in publick and private; —— His Diligence in Business; —— His Steadiness and Regularity in Conduct; —— His prudent and honourable Care to avoid silly and extravagant Expences; —— His Solicitude to take every Opportunity of improving in every Branch of Learning, that was taught where he attended; especially what related most directly to his Sacred Profession; —— His unwearied Application to the Study of the Scripture, and continued Watchfulness for every Opportunity of improving it; —— And above all, his Zeal for the Glory of God, and for the Gospel of Christ, and its glorious and peculiarly distinguishing Truths. I heartily wish *each of you*, who are to appear under such a *Publick Character*, the like Judgment and Solidity in your Compositions, the like

* Matt. xxiv. 44.

grave, serious, unaffected, and experimental Strain, the same Solicitude to do Good both to the Bodies and Souls of Men, which made his Work his Pleasure. You see, how short *his Career of Service* here has been: Yours may perhaps be *as short*, and yet *shorter*. However that be, I pray GOD, that you may *fulfil it as worthily* as he did! And then, should I also see *your early Deaths*, I should *congratulate* rather than *condole you*; and esteem such a speedy Removal, as a peculiar Token of your Lord's *Favour to you*, however, I might lament it as *an awful Stroke* on those of us who should survive.

I trust, that *his dear aged Relatives* have *that better World* in too near a Prospect, to stand in need of much *Condolence*. May GOD *sanctify* every dark Dispensation of his Providence *to them*, and *to us*, and give us Faith and Patience *to wait that Day*, when the last Veil shall be taken off, and the Terms on which we shall be restored to each other shall leave us *no Room to mourn*, that we have been for a while separated, with whatever Circumstances of *Surprize* and *Distress* that Separation may have been attended! *Amen*.

HYMN *on the Occaſion.*

I.

JESUS, we own Thy Sov'reign Hand:
Thy faithful Care we own:
Wiſdom and Love are all Thy Ways,
When moſt to us unknown.

II.

By Thee the Springs of Life were form'd,
And by thy Breath are broke;
And good is every awful Word,
Our Gracious Lord has ſpoke.

III.

To Thee we yield our Comforts up;
To Thee our Lives reſign;
In Straits and Dangers, rich, and ſafe,
If we and ours are Thine.

IV.

Thy Saints in earlier Life remov'd,
In ſweeter Accents ſing;
And bleſs the Swiftneſs of the Flight,
That bore them to their King.

V.

The Burdens of the lengthen'd Day
With Patience we would bear;
For Evening's welcome Hour ſhall ſhew,
We were our Maſter's Care.

A

PLAIN and SERIOUS

ADDRESS

TO THE

Maſter of a Family,

ON THE

Important SUBJECT

OF

FAMILY-RELIGION.

A PLAIN and SERIOUS

ADDRESS, &c.

SIR,

YOU may eaſily apprehend, that the many Interruptions to which perſonal Viſits are liable, make it difficult for Miniſters to find a convenient Time, in which they may apply themſelves ſuitably and largely to thoſe committed to their Care; or at leaſt, if they reſolve to do it, will neceſſarily make their Progreſs thro' large Congregations very ſlow. I therefore take this Method of viſiting you *while alone*, and of addreſſing you on the very important Subject of *Family-Religion*. For your own Sake, and the Sake of thoſe deareſt to you, I intreat you to give me a calm attentive Hearing. And I would particularly deſire, that if it be by any Means practicable, (as with a little Contrivance and Reſolution I hope it may,) you would ſecure one Hour on the Morning of the Lord's-Day after you receive it, not merely to run over this Letter in a curſory Manner, but deliberately to weigh and conſider it, and to come to ſome Determination, as in the Sight of GOD, that *you will*, or that *you will not*, comply with the *Petition* which it brings; if I may not rather ſay, with the *Demand* which *in his Name* it makes upon you.

As I purpoſe to deliver it to every Maſter of a Family under my ſtated Care, or to every Miſtreſs where there is no Maſter, (that no Offence of any Kind may be taken, which it is in my Power to prevent,) I know it will come to many, who have long been exemplary for their Diligence and Zeal in the Duties I am recommending;

mending; to many, whom their own Experience hath inſtructed in the Pleaſures and Advantages which flow from them; an Experience, which will inforce them more effectually than any Thing which it is poſſible for me to ſay. Such will, I hope, by what they read, be confirmed in purſuing the good Reſolution they have taken, and the good Cuſtoms they have formed; and will alſo be excited more earneſtly to endeavour to contribute towards introducing the like, into other Families over which they have any Influence, and eſpecially into thoſe which may branch out from their own, by the Settlement of Children or Servants. In this View, as well as to awaken their Thankfulneſs to Divine Grace, which hath inclined them to the Diſcharge of their Duty in ſo great, yet ſo frequently neglected, an Article of it, I hope the Heads of praying Families will not peruſe this Letter in vain. But it is intended as an Addreſs to thoſe, who have hitherto lived in the Omiſſion of it: And if there were *but one* ſuch Maſter of a Family under my Care, I would gladly ſubmit to the Labour in which I am now engaging *for his Sake alone*. To ſuch therefore I now turn myſelf; and Oh that Divine Grace might engage every one of ſuch a Character to hear me with Attention, and might inforce upon his Conſcience the Weight of Reaſons, the Evidence of which the Loweſt may receive, and to which it is impoſſible that the Higheſt ſhould find any Thing ſolid to object!

Oh my dear Friend, whoever you are, (for I know no one under my Care to whom I may not addreſs that Appellation,) give me Leave to tell you plainly, that while I write this I have that awakening Scripture in my View: *Pour out thy Fury upon the Heathen that know thee not, and upon THE FAMILIES THAT CALL NOT ON THY NAME* *. I appeal to you as a Man of ordinary Senſe and Underſtanding, (as it needs no more,) to judge whether this do not ſtrongly imply that it may be taken for granted, *every Family*, which is not a *Heathen Family*, which is not quite ignorant of the living and true GOD, *will call upon his Name*. Well may it then pain my Heart, to think that there ſhould be

* Jer. x. 25.

be a profeſſedly *Chriſtian Family*, whom this dreadful Character ſuits. Well may it pain my Heart, to think of the *Divine Fury*, which may be *poured out* on the Heads and on the Members of it: And well may it make me deſirous, to do my utmoſt to ſecure you and yours, from every Appearance, from every Poſſibility, of ſuch Danger. Excuſe the Earneſtneſs with which I may addreſs you. I really fear, leſt *while you delay*, the *Fire* of the Divine Diſpleaſure ſhould *fall upon you* *: And as I adore the Patience of GOD in having thus long ſuſpended the Storm, I am anxious about every Hour's Delay, leſt it ſhould fall the heavier.

I will therefore, as plainly and ſeriouſly as I can, endeavour to convince you of your Duty, if peradventure you are not already ſecretly convinced of it; as truly I believe, moſt who neglect it, under the regular Adminiſtration of Goſpel Ordinances, are.——I will then touch on a few of thoſe Objections, which have been pleaded to excuſe in ſome Degree ſo ſhameful an Omiſſion.—And this will naturally lead me to conclude with a few Hints, which may ſerve by way of Direction, for the proper Introduction and Diſcharge of the Services to which I am endeavouring to engage you.

I mean not to handle the Subject at large, which would afford abundant Matter for a conſiderable Volume; as indeed ſeveral Volumes have been written upon it, by Divines of different Denominations, who, however various in other Opinions, agree here; as what intelligent Chriſtian can diſagree? But I mean to ſuggeſt a few plain Things, which it is evident you have not ſufficiently conſidered, and which if duly weighed, may by the Bleſſing of GOD anſwer my preſent Purpoſe. Now the Arguments I ſhall propoſe will be ſuch, that if you will not regard them, little is to be hoped from any other: For ſurely the Mind of Man can diſcover none of greater and more univerſal Importance; tho' I readily acknowledge, that many others might inforce them with greater Energy and Addreſs. Yet if the Deſire, the moſt earneſt Deſire of ſucceeding can add any of the proper Arts of Perſuaſion, they will not be wanting here. And I would fain ſpeak, as one who conſiders, how much of the Glo-

ry

* Gen. xix. 16, 17.

ry of God, how much of your own Happineſs, and that of your dear Children, for Time and Eternity, depends on the Succeſs of what I am now to lay before you.

What I deſire and intreat of you is, that you would honour and acknowledge God in your Families, by calling them together every Day, to hear ſome Part of his Word read to them, and to offer, for a few Minutes at leaſt, your united Confeſſions, Prayers and Praiſes to him. And is this a Cauſe, that ſhould need to be pleaded at large by a great Variety of united Motives? Truly the Petition ſeems ſo reaſonable, and a Compliance with it from one who has not quite renounced Religion might ſeem ſo natural, that one would think the bare propoſing it might ſuffice. Yet Experience tells us, it is much otherwiſe. This Letter will come into the Hands of ſome, who, tho' they maintain a publick Profeſſion of Religion, have been again and again exhorted to it in vain, and that perhaps for ſucceeding Years. I might ſay a great deal to *upbraid* ſuch eſpecially, on account of this Neglect; but I rather chuſe to *intreat* to the future Performance of the Duty; humbly hoping, that, criminal as former Negligence has been, a gracious God will mercifully forgive it, to thoſe who repent and deſire to reform.

And Oh that I could engage you to this, by repreſenting in the plaineſt, kindeſt, and moſt affectionate Manner, the *Reaſonableneſs*, and *Advantage* of this Duty! For if it be reaſonable, if it be evidently advantageous, there are numberleſs *general Precepts of Scripture*, which muſt comprehend and inforce it, if it were leſs immediately ſupported than it is by *particular Paſſages*; which yet, as I ſhall preſently ſhew, do many of them ſtrongly recommend it to us.

Conſider, Sir, for I addreſs myſelf to every particular Perſon, ſeriouſly conſider *the apparent Reaſonableneſs of Family-Religion*. Muſt not your Conſciences preſently tell you, it is fit that Perſons who receive ſo many Mercies together, ſhould acknowledge them together? Can you in your own Mind be ſatisfied, that you and your neareſt Relatives ſhould pay no joint Homage to that God, who hath ſet you in your Family, and who hath given

given to you, and to the ſeveral Members of it, ſo many domeſtick Enjoyments? your Creator and theirs, your Preſerver and theirs, your daily Benefactor and theirs? Can it be right, if you have any Senſe of theſe Things each of you in your own Hearts, that the Senſe of them ſhould be concealed and ſmothered there, and that you ſhould never join in your grateful Acknowledgments to him? Can you imagine it reaſonable, that when you have a conſtant Dependance upon him for ſo many Mercies, without the Concurrence of which your Family would be a Scene of Miſery, you ſhould never preſent yourſelves together in his Preſence, to aſk them at his Hand? Upon what Principles is Publick Worſhip to be recommended and urged, if not by ſuch as have their proportionable Weight here?

Indeed the Force of theſe Conſiderations hath not only been known and acknowledged by the People of GOD in all Ages; we have not only *Noah* and *Abraham*, *Joſhua* and *David*, *Job* and *Daniel*, each under a much darker Diſpenſation than ours, as Examples of it: But we may venture to ſay, that where-ever there has been a Profeſſion of any Kind of Religion, it has been brought into private Houſes as well as publick Temples. The poor *Heathens*, as we certainly know from the remaining Monuments of them, had their *Lares* and their *Penates*, which were Houſhold Images, ſome of them in private Chapels, and others about the common Hearth, where the Family uſed to worſhip them by frequent Prayers and Sacrifices. And the *Braſs*, and *Wood*, and *Stone*, of which they conſiſted, ſhall (as it were) *cry out againſt you*, ſhall riſe up againſt you and condemn you, if while you call yourſelves the Worſhippers of the one Living and Eternal GOD, and boaſt in the Revelation you have received by his Prophets and by his Son, you preſume to omit an Homage, which the ſtupid Worſhippers of ſuch Vanities as theſe failed not to preſent to them, while they called them their Gods. Be perſuaded then I beſeech you, to be conſiſtent in your Conduct. Either give up all Pretences to Religion, or maintain a ſteady and uniform Regard to it, at Home as well as Abroad, in the Family, as well as in the Cloſet, or at Church. But the Reaſonableneſs of this Duty, and

the

the Obligations which bind you in Conſcience to the Practice of it, will farther appear, if you conſider,

The many Advantages, which will, by the Divine Bleſſing, attend a proper Diſcharge of it. And here, I would more particularly repreſent the good Influence, which Family Devotions are likely to have,—upon the young Perſons committed to your Care,—upon your own Hearts,—and upon the Advancement of a general Reformation, and the Propagation of Religion to thoſe that are yet unborn.

Conſider in the firſt Place, what is moſt obvious, the happy Influence which the Duty I am recommending might have upon the young Members of your Family, the *Children* and *Servants* committed to your Care. For I now conſider you, as a Parent, and a Maſter. *The Father of a Family* is a Phraſe, that comprehends both theſe Relations; and with great Propriety, as Humanity obliges us to endeavour to take a parental Care of all under our Roof. And indeed,

You ought to conſider your *Servants*, in this View, with a tender Regard. They are probably in the Flower of Life, for that is the Age which is commonly ſpent in Service; and you ſhould recollect how poſſible it is, that this may be, if rightly improved, the beſt Opportunity their whole Life may afford them for learning Religion, and being brought under the Power of it. If your Servants are already inſtructed in it, by being brought up in Families where theſe Duties have been maintained; let them not, if they ſhould finally miſcarry, have Cauſe to impute it to you, and to teſtify before God in the Day of their Condemnation, "that it was under your "Roof that they learnt the Neglect and Forgetfulneſs "of God, and of all that their pious Parents, perhaps "in a much inferior Station of Life to you, had in earlier Days been attempting to teach them; to teach "them, in Moments taken from Labour, or from Repoſe almoſt neceſſary for their Subſiſtence." On the other hand, if they come to you quite ignorant of Religion, (as if they come from prayerleſs Families, it is very probable that they do,) have Compaſſion upon them, I entreat you, and endeavour to give them thoſe Advantages

tages which they never yet had; and which it is too probable, as Things are generally managed, they never will have, if you will not afford them.

But I would especially, if I might be allowed to borrow the pathetick Words of *Job* *, *intreat you by the Children of your own Body*. I would now as it were present them all before you, and beseech you by all the Bowels of parental Affection, (which I have myself so strongly felt,) that to all the other Tokens of Tenderness and Love, you would not refuse to add this, without which many of the rest may be worse than in vain.

Give me Leave to plead with you, as the Instruments of introducing them into Being. Oh remember, it is indeed a debased and corrupted Nature you have conveyed to them. Consider, that the World, into which you have been the Means of bringing them, is a Place in which they are surrounded with many Temptations, and in which, as they advance in Life, they must expect many more; so that in plain Terms, it is on the whole much to be feared, that they will perish in the Ignorance and Forgetfulness of GOD, if they do not learn from you to love and serve him. For how can it be expected they should learn this at all, if you give them no Advantages for receiving and practising the Lesson at Home?

And let me further urge and intreat you to remember, that these dear Children, whose tender Age, and perhaps amiable Forms and Dispositions, might attract the Affection and Solicitude of Strangers, are committed to your especial and immediate Care by GOD their Creator. And he has made them thus dependent upon you, and others that have in their Infancy and Childhood the Care of them, that there might be hereafter a better Opportunity of forming their Minds, and of influencing them to a right Temper and Conduct. And can this by any Means be effectually done, if you do not at proper Times call them together, to attend to the Instructions of the Word of GOD, and to join in solemn Prayers and Supplications to him? At least is it possible, it should be done any other Way with equal Advantage, if this be not added to the rest?

Family

* Job xix. 17.

Family Worſhip is a moſt proper Way of teaching Children Religion, as you teach them Language, by inſenſible Degrees; a little one Day and a little another; for to them *Line muſt be upon Line, and Precept upon Precept.* They may learn to conceive aright of the Divine Perfections, when they hear you daily acknowledging and adoring them: Their Hearts may be early touched with pious Remorſe for Sin, when they hear your Confeſſions poured out before GOD: They will know what Mercies they are to aſk for themſelves, by obſerving what Turn your Petitions take: Your Interceſſions may diffuſe into their Minds a Spirit of Love to Mankind, a Concern for the Intereſt of the Church, and of their Country; and, what is not I think by any Means to be neglected, Sentiments of Loyalty towards our Sovereign and his Family, when they hear you daily invoking the Divine Bleſſing upon them: And your ſolemn Thankſgivings for the Bounties of Providence, and for Benefits of a Spiritual Nature, may affect their Hearts with thoſe gracious Impreſſions towards the gracious Author of all, which may excite in their little Breaſts Love to him, the moſt noble and genuine Principle of all true and acceptable Religion. Thus they may become Chriſtians by inſenſible Degrees, and grow in the Knowledge and Love of the Truth, as they do in Stature.

By obſerving your reverent and ſolemn Deportment, (as reverent and ſolemn I hope it will always at ſuch Seaſons be,) they may get ſome Notion of an inviſible Being, before they are of Age to underſtand the Definition of the Term *GOD*; and may feel their Minds ſecretly impreſſed with an humble Awe and Veneration, before they can explain to you their Senſe of it. And whatever Inſtructions you give them concerning his Nature and his Will, and the Way of obtaining his Favour by Jeſus Chriſt, all your Admonitions relating to the Importance of that inviſible World we are going to, and the neceſſary Preparation for it, will be greatly illuſtrated by the Tenor of your daily Devotions, as well as by thoſe excellent Leſſons which the Word of GOD, when ſolemnly read to them Morning and Evening, will afford. Nor is it by any Means to be forgotten, that while they hear themſelves, and their own Concerns, mentioned before

God in Prayer, while they hear you earnestly pleading for the Divine Blessing upon them, (especially if it be in Expressions wisely varied, as some particular Occurrences in their Lives and in yours may require,) it may very probably be a Means of moving their impressible Hearts; as it may powerfully convince them of your deep and tender Concern for their Good, and may add great Weight to the Instructions you may address to them: So that it may appear, even *while you are praying for them*, that God *hears* *. And indeed I have known some Instances of excellent Persons, who have dated their Conversion to God, even after they had begun visibly to degenerate, from the Prayers, from the serious and pathetick Prayers, which they have heard their pious Fathers, perhaps I might add their pious Mothers, presenting before God on their Account.

Indeed were this Duty properly attended to, it might be expected, that all Christian Families would, according to their respective Sizes and Circumstances, become Nurseries of Piety; and you would see in the most convincing View, the Wisdom of Providence, in making human Infants so much more dependent on their Parents, and so much more incapable to shift for themselves, than the Offspring of inferior Creatures are.

Let me then intreat you, my dear Friend, to look on your Children the very next Time you see them, and ask your own Heart, how you can answer it to God, and to them, that you deprive them of such Advantages as these? Advantages, without which it is to be feared, your Care of them in other Respects will turn to but little Account, should they be ever so prosperous in Life. For what is Prosperity in Life without the Knowledge, and Fear, and Love of God? what, but the Poison of the Soul, which swells and kills it? what, but the Means of making it more certainly, more deeply, more intolerably miserable; when all its transient and empty Amusements are passed away, *like a Dream, when one awaketh* †? In short, not to mention the happy Influence it may have on their Temporal Affairs, by drawing down the Divine Blessing, and by forming their Minds to those Virtues, which pave the Way to Wealth

* Isa. lxv. 24. † Psal. lxxiii. 20.

and Reputation, Health and Contentment, which make no Enemies, and attract many Friends; it is, with reſpect to the Eternal World, the greateſt Cruelty to your Children thus to neglect giving them thoſe Advantages, which *no other Cares in Education itſelf* excluſive of theſe can afford: And it is impoſſible, you ſhould ever be able to give them any other Equivalent. If you do your Duty in this reſpect, they will have Reaſon to bleſs you living and dying; and if you neglect it, take care that you and they come not, in Conſequence of that Neglect, into a World, where (horrid as the Thought may now ſeem,) you will for ever be curſing each other. And thus I am fallen inſenſibly, becauſe ſo naturally, from what I was ſaying of the Concern and Intereſt of thoſe under your Care, to your own, ſo far as it may be diſtinguiſhed from theirs.

Let me therefore preſs you to conſider, how much *your own Intereſt* is concerned in the Matter; the whole of your Intereſt, both Spiritual, and Temporal.

Your *Spiritual Intereſt* is infinitely the greateſt, and therefore I will begin with that. And here let me ſeriouſly aſk you, do you not need thoſe Advantages for Religion, which the Performance of Family-Duty will give you, added to thoſe of a more ſecret and a more publick Nature, if peradventure they are regarded by you? Theſe Inſtructions, theſe Adorations, theſe Confeſſions, theſe Supplications, theſe Interceſſions, theſe Thankſgivings, which may be ſo uſeful to your Children and Servants, may they not be uſeful to yourſelves? May not your own Hearts have ſome peculiar Advantage for being impreſſed, when you are the Mouth of others in theſe Domeſtick Devotions, beyond what in a private Station of Life it is otherwiſe poſſible you ſhould have? Oh theſe Leſſons of Religion to your own Souls, every Morning and Evening, might be (if I may be allowed the Expreſſion,) either the Seed, or Foretaſte, of Salvation to you. Nay, the remoter Influence they may have on your Conduct, in other Reſpects, and at other Times, when conſidered merely in the general as Religious Exerciſes performed by you in your Family, is to be recollected as an Argument of vaſt Importance.

A Senſe of common Decency would engage you, if you pray with your Family, to *avoid a great many Evils*, which would appear *doubly Evil* in a Father or a Maſter, who kept up ſuch Religious Exerciſes in his Houſe. I will not now, Sir, ſpeak of yourſelf, for I would not offend by ſuppoſing any Thing groſsly bad of you. But do you imagine, that if reading the Scripture and Family-Prayer were introduced into the Houſes of ſome of your Neighbours, Drunkenneſs and Lewdneſs, and Curſing and Swearing, and profaning the Lord's-Day, would not, like ſo many *evil Dæmons*, be quickly driven out? The Maſter of the Family would not for Shame indulge them, if he had nothing more than the Form of Duty kept up; and *his* Reformation, tho' only external, and at firſt on a Kind of Conſtraint, would carry with it the Reformation of many more, who have ſuch a Dependance on his Favour as they would not ſacrifice, tho' by a Madneſs very prevalent among the Children of Men they can venture to ſacrifice their Souls to every Trifle.

And may it not perhaps be your more immediate Concern, to recollect, that if you prayed with your Family, you would *yourſelf* be more careful to *abſtain from all Appearance of Evil* * ? You would find out a Way to ſuppreſs that Turbulency of Paſſion, which may now be ready to break out before you are aware, and other Imprudences, in which your own Heart would check you by ſaying, "Does this become one, that is by and "by to kneel down with his Domeſticks, his Children "and Servants, and adore GOD with them, and pray "againſt every Thing which diſpleaſes GOD, and makes "us unfit for the Heavenly World?" I will not ſay this will cure every Thing that is wrong; but I believe you are already perſuaded, it would often have a very good Influence. And I fear, it is the ſecret Deſire of indulging ſome Irregularities without ſuch a Reſtraint, that, infamous as ſuch a Victory is, hath driven out Family-Prayer from ſeveral Houſes where it was once maintained, and hath excluded it from others. But if you have any ſecret Diſinclination of Heart riſing againſt it in this View, it becomes you ſeriouſly to take the Alarm; for,

* 1 Theſſ. v. 22.

to speak plainly, I have hardly known a blacker Symptom of Damnation, than a Fear of being restrained in the Commission of Sin.

After this it may seem a Matter of smaller Importance, to urge the good Influence which a proper Discharge of Family-Duty may have upon your own *Temporal Affairs*; both by restraining you from many Evils, and engaging you to a proper Conduct yourself, and also by impressing your Children and Servants with a Sense of Religion. And it is certain, the more careful they are of their Duty to GOD, the more likely they will be to perform their Duty to you. Nor can any Thing strengthen your natural Authority among them more, than your presiding in such Solemnities, if supported by a suitable Conduct. But I would hope, nobler Motives will have a superior Weight. And therefore waving this Topick, I intreat you as the last Argument to consider,

The Influence it may have on a *general Reformation*, and on the *Propagation of Religion* to those who are yet unborn. You ought to consider every Child and Servant in your Family, as one who may be a Source, not only of Life, but (in some degree) of Character and Happiness, to those who are hereafter to arise into Being; yea, whose Conduct may in Part affect those that are to descend from them in the following Generation. If they grow up, while under your Eye, ignorant of Religion, they will certainly be much less capable of teaching it to others; for these are the Years of Discipline, and if they be neglected now, there is little Probability of their receiving After-instruction. Nor is this all the evil Consequence; for it is highly probable, that they will think themselves authorized by your Example to a like Negligence, and so you may entail *Heathenism* under disregarded Christian Forms, on your Descendents and theirs in Ages to come. Whereas your Diligence and Zeal might be remembered, and imitated by them, perhaps when you are in your Grave; and the Stock which they first received from you, might with rich Improvements be communicated to great Numbers, so that *one Generation after another* might learn to fear and serve the LORD. On the whole, GOD only knows what a Church may

may arise from one godly Family, what a Harvest may spring up from a single Seed; and on the other Hand, it is impossible to say, how many Souls may at length perish by the treacherous Neglect of a single Person, and to speak plainly, by your own.

These, Sir, are the Arguments I had to plead with you, and which I have selected out of many more: And now give me leave seriously to ask you, as in the Presence of GOD, whether there be not on the whole an unanswerable Force in them? And if there be, what follows, but that you immediately yield to that Force, and set up Family-Worship *this very Day*. For methinks, I would hardly thank you for a Resolution to do it *To-Morrow*, so little do I expect from that Resolution. How can you excuse yourself in the continued Omission? Bring the Matter before GOD: He *will* be the final Judge of it; and if you cannot debate the Question as in his Presence, it is a Sign of a bad Cause, and of a bad Heart too; which is conscious of the Badness of the Cause, and yet will not give it up, nor comply with a Duty, of your Obligations to which you are secretly convinced, and yet in effect say, "I will go on "in this Sin, and venture the Consequence." Oh it is a dreadful Venture, and will be found in effect *provoking the* LORD *to Jealousy, as if you were stronger than he* *.

But perhaps there may arise in your Mind some Objections, which may in some Degree break the Force of this Conviction, and which in that View it may be expedient for me to discuss a little, before I dismiss the Subject and close my Address to you. You may perhaps be ready to object,

1. "That *Family-Prayer is not* in so many Words "*commanded in Scripture*; and therefore however expe-"dient in some Cases, it cannot be so universal and so "important a Duty, as we represent it."

I answer plainly, that it is strongly recommended in Scripture, and consequentially commanded; as there are Precepts, which plainly include, tho' they do not particularly express it. And I appeal to yourself in this Matter. When GOD is represented as giving this Rea-

* 1 Cor. x. 22.

ſon to his Angels for a particular Favour to be beſtowed on *Abraham*, becauſe *he knew, that he would command his Children and Houſhold to keep the Way of the* LORD, *that he might obtain the Bleſſing promiſed* *; did he not intend to declare his Approbation of the Care he took to ſupport Religion in his Family? And can it be ſupported in a total Neglect of Prayer?—Again, do you not in your Conſcience think, that the Spirit of GOD meant, that we ſhould take *Joſhua* for an Example, when he tells us, that he reſolved, and publickly declared the Reſolution, *that he and his Houſe would ſerve the* LORD †; which muſt expreſs a religious Care of his Family too?—Do you not believe, that this bleſſed Spirit meant it as a Commendation of *Job*, that he *offered Sacrifices for all his Children* ‡; Sacrifices, undoubtedly attended with Prayers; when he feared leſt the Gaiety of their Hearts in their ſucceſſive Feaſtings might have betrayed them into ſome moral Evil?—And was it not to do an Honour to *David*, that the Scripture informs us, that he *went Home to bleſs his Houſhold* §; that is, to perform ſome ſolemn Act of domeſtick Worſhip, when he had been ſpending the whole Day in publick Devotions?—What think you of the Example of *Daniel*, who *prayed in his Houſe, with his Windows open toward Jeruſalem* ‖, and would rather run the Riſque of being caſt into the Den of Lions, and being torn in Pieces by thoſe cruel Beaſts, than he would either omit or conceal it?—And do you think, that when our *bleſſed Lord*, whoſe whole Life was employed in religious Services, ſo frequently *took his Diſciples apart to pray with them*, that he did not intend this as an Example to us, of praying with thoſe under our ſpecial Care, or in other Words, with the Members of our own Family, who are moſt immediately ſo?—Or can you by any imaginable Artifice delude yourſelf ſo far as to think, that when we are ſolemnly charged and commanded to pray *with all Prayer and Supplication* **, this Kind of Prayer is not included in that Apoſtolical Injunction?

On

* Gen. xviii. 19. † Joſh. xxiv. 15. ‡ Job i. 5. § 2 Sam. vi. 20. ‖ Dan. vi. 10. ** Eph. vi. 18.

On the whole, the Question lies in a very little Room. Have I proved by what I have said before, that *Family-Prayer* is a reasonable Thing? That it has a Tendency to promote the Honour of GOD, and the Interest of Religion, and your own Salvation, with that of those who are committed to your Care? If you are really convinced of this, then all the general Precepts which require the Love of GOD and your Neighbour, all that recommend a Regard to the Interest of Christ, and a Concern for our own everlasting Happiness, bind it in this Connection as certainly upon us, as if it had been commanded in Words as express as those, in which we are required * *to enter into our Closets, and there to pray to our Father which is in secret* †.

And I will farther add, that if the Care of *Family-Religion* be, (as I suppose every Man's Conscience will secretly testify that it is,) a proper Part of a *Religious Education*, then all those many Passages of Scripture which recommend this, must in all Reason be understood as including that. But perhaps you may be ready to plead,

2. "That it is *generally neglected.*"

Yet scarce can you have made or thought of this Objection, but you will see at the first Glance, that this must turn upon yourself, rather than on the whole appear favourable to your Cause. It is the Reproach of our Age, if it be indeed *generally neglected.* And if it be generally excluded from the Families of the Rich and the Great, (who too frequently set the Fashion, where they are most apt to set it wrong,) let it rather awaken a generous Indignation in our Breast, to think that it is so excluded. At least, let it awaken a holy Zeal to exert ourselves so much the more, as it is certain that no Association in Vice can secure those that join in it: For it is expressly said, *tho' Hand join in Hand, the Wicked shall not be unpunished* ‡. So will your Obedience be the more acceptable, in Proportion to the Degree in which it is singular. Were there not one praying Family in the

* Matt. vi. 6.

† This Part of the Argument is inforced with peculiar Strength by that great and excellent Writer Mr. *Howe*, in his *Posthumous Sermons* on the Subject; which I earnestly recommend to every Reader that can get an Opportunity of perusing them.

‡ Prov. xi. 21.

whole Nation, in the whole World, methinks it ſhould inſtigate you to the Practice, rather than tempt you to the Neglect, and you ſhould preſs on as ambitious of the Glory of *leading the Way*: For what could be a nobler Object of Ambition, than to be pointed out by the bleſſed God himſelf, as *Job* was; of whom he ſaid, with a Kind of Triumph, *Haſt thou conſidered my Servant* Job, *that there is none like him in the Land*, or even *on the Earth* *? But bleſſed be God, this ſuppoſed *univerſal Neglect* is far from being the Caſe. Let it however rejoice us, if God may ſay, "There are ſuch and ſuch "Families diſtinguiſhable from thoſe in the Neighbourhood on this Account; as prevalent as the Neglect of "*Family-Prayer* is, they have the Reſolution to practiſe "it, and, like my Servant *Daniel*, fear not the Reproach "and Contempt which profane and ungodly Men may "caſt upon them, if they may but honour me and engage my Favour: *I know them; I hearken and hear, "and a Book of Remembrance is written before me for them "that fear me, and think on my Name* †." Nor ſhould you urge,

3. "That you have *ſo much Buſineſs of another Kind*, "as not to be able to attend to this."

I might cut this Object on ſhort at once, by applying to your Conſcience, whether you have not Time for many other Things, which you know to be of much leſs Importance. How many Hours in a Week do you find for Amuſement, while you have none for Devotion in your Family? And do you indeed hold the Bleſſing of God ſo very cheap, and think it a Matter of ſo little Importance, that you conclude your Buſineſs muſt ſucceed the worſe, if a few Minutes were daily taken ſolemnly to ſeek it together? Let me rather admoniſh you, that the greater your Buſineſs is, the more need you have to pray earneſtly, that your Hearts may not be ingroſſed by it. And I would beg Leave further to remind you, that if your Hurry of Buſineſs were indeed ſo great as the Objection ſuppoſes, (which I believe is ſeldom the Caſe,) Prudence alone might ſuggeſt, that you ſhould endeavour to contract it. For there are certain Boundaries, beyond which a wife and faithful Care cannot extend;

* Job i. 8. † Mal. iii. 16.

tend; and as an Attempt to go beyond these Boundaries has generally its Foundation in Avarice, it often has its End in Poverty and Ruin. But if you were ever so secure of succeeding for this World, how dear might you and your Children pay for that Success, if all the blessed Consequences of *Family-Religion*, for Time, and for Eternity, were to be given up as the Price of that very small Part of your Gains, which is owing to the Minutes you take from these Exercises, that you may give them to the World? For you plainly perceive the Question is only about *them*, and by no means about a strenuous Application to the proper Duties of your Secular Calling through the Day. And if you *will be Rich* upon such *profane Terms* as are here supposed, (for truly I can call them no better than *profane*,) you will probably *plunge yourself into* final *Perdition*, and may in the mean Time *pierce yourself through with many Sorrows* *; while religious Families learn by blessed Experience, that *the Blessing of the* LORD, which they are so often imploring together *maketh rich, and addeth no Sorrow with it* †; or that *a little with the Fear of the* LORD *is better than great Treasure, with* that intermingled *Trouble* ‡, which in the Neglect of GOD must necessarily be expected. But I conclude that yet more will be objecting,

4. "That they *want Ability* for a Work of this "Kind."

To this I must in the first Place reply, that where the Heart is rightly disposed, it does not require any *uncommon Abilities* to discharge *Family-Worship* in a decent and edifying Manner. *The Heart of a wise* and good *Man*, in this respect *teacheth his Mouth, and addeth Knowledge to his Lips* §; and *out of the Fulness of it*, when it is indeed full of pious Affections, *the Mouth will* naturally *speak* ‖. And if it speak naturally, and in the main properly, it is enough. There is no need at all of speaking elegantly. The plainest and simplest Language, in Addresses to the Majesty of Heaven, appears to me far preferable to laboured, pompous, and artificial Expressions. Plain short Sentences, uttered just as they

* 1 Tim. vi. 9, 10. † Prov. x. 22. ‡ Prov. xv. 16.
§ Prov. xvi. 23. ‖ Luke vi. 45.

they rise in the Mind, will be best understood by them that join with you. And it should on such Occasions be our Endeavour, to *let ourselves down*, as much as possible, to the Understanding of the least and meanest of them: And this will in itself be more pleasing to God, than any Thing which should proceed from Ostentation and Parade.

I must also desire you to consider, how many *Helps* you may easily procure. The *Scripture* is a large and noble Magazine of the most proper Sentiments, and most expressive Language; which, if you will attend to with a becoming Regard, will soon *furnish you for every good Word and Work*, and most apparently for this. And besides this, we have in our Language a great Variety of excellent *Forms of Prayer*, for Families as well as for private Persons *; which you may use, at least at first, with great Profit. And if it be too laborious to you to learn them by Heart, or if having learnt them you dare not trust your Memory, what should forbid your *reading them* reverently and devoutly? I hope I shall give no Offence to any good Christian by saying, but on this Occasion I should offend my Conscience by not saying, that I have long thought an irreconcileable Aversion to *Forms of Prayer*, even of human Composition, as vain a Superstition, as a passionate Attachment to them. And if any had rather, that a Family should be prayerless, than that a well chosen Form should be gravely and solemnly read in it, I think he judges as absurdly, as if he would rather see them starving to Death, than fed out of a Dish whose Materials or Shape are disagreeable to him. The main Thing is, that GOD be reverently and sincerely adored, that suitable Blessings, temporal and spiritual, be sought from him for ourselves and others, and cordial

* I must beg Leave on this Occasion to mention and recommend two excellent Collections of this Kind, *Jenkes's Devotions*, and *The Family Prayer Book*, printed for Mr. *Waugh*. Readers of almost every Taste may find themselves suited by one or the other of these; and there are many admirably devout and judicious Forms in both, which I shou'd think every wise and good Man might hear with Pleasure and Improvement, and to every Clause of which he might put his most hearty *Amen*.

cordial Thanksgivings returned to him for the various Gifts of his continual Bounty: And if this be done, the Circumstances of doing it, though I cannot think them quite indifferent, are comparatively of small Importance. I know by sure Experience, in a great Variety of Instances, that it is very possible for Christians of no extraordinary Genius, and with a very low Education, to acquit themselves honourably in Prayer without the Assistance of *Forms*: And they who at first need them may, and probably, if they seriously set about it, would soon outgrow that Need. But if they did not, God might be glorified, and Families edified, by the continued Use of such Helps. And on the whole, if it be indeed come to this, that you will rather sacrifice all the Benefits of *Family-Prayer*, than submit to the Trouble of reading, or appointing another to read, a well composed Address, which perhaps, with a small Portion of Scripture before it, might not take up one Quarter of an Hour's Time, indeed, indeed, you must be condemned by God, and your own Conscience. In such a View both must testify, that it is neither Want of Leisure, nor Want of Ability, that prevents your discharging your Duty, but a stupid Indifference about it, or rather a wretched Aversion to it; the natural Consequence of which might, if a little reflected upon, be sufficient to throw the most careless and arrogant Sinner into an awful Alarm, if not a trembling Consternation.

I apprehend, that the most plausible Objections have now been canvassed; for I suppose, few will be so weak and cowardly, as to plead,

5. "That their Domesticks *will not submit* to the "Introduction of such Orders as these."

But as this may be secretly thought of, where it would not be pleaded especially where these Duties have unhappily been omitted when Families were first formed, and in their most flexible and pliant State, I will bestow a few Words on this Head.

And here I must desire, that you would not rashly conclude this to be the Case, with respect to your own. Do not think so unkindly of your Domesticks, if they be not extreamly wicked indeed, as to imagine they

would be secretly discontented with spending a little Time daily in hearing the Word of GOD, and being present at your domestick Devotion; much less should you allow yourself to think, till it appears in Fact, that they will have the Arrogance openly to dispute so reasonable a Determination as this. Perhaps on the contrary, they are even now secretly wishing, that GOD would put it into your Heart to make the Attempt; and thinking with a kind of tender Regret, "Why "are we denied such a Blessing, when the Members "of this and that Family in the Neighbourhood are "favoured with it?"

But if it be indeed as you suppose, that they would think of it with a secret Aversion, and come into it with apparent Reluctance, if they can be induced to come into it at all; you would do well to reflect, Whether this Profaneness and Perverseness may not, in a great Measure at least, be owing to that very Neglect which I am now pressing you to reform? Which if it be, it ought certainly to convince you in the most powerful and effectual Manner, of the Necessity of endeavouring to repair as soon as possible the Mischief already done. And if there be really an *Opposition*, you ought to let any in whom you discover it know, that your Measures are fixed, and that you *cannot* and *will not* resign that just Authority, which the Laws of GOD and Man give you in your own House, to the Petulancy of their Humour, or the Impiety of their unhappy Temper. Make the Trial, whether they will dare to break with you, rather than submit to so easy a Condition, as that of being present at your Hours of Family-Worship. If it be *a Servant* that disputes it, you will no doubt think it a great Blessing to your Family to rid it of so detestable a Member, in that Relation. And if it be *a Child*, grown up to Years that should be Years of Discretion, that sets himself against this Reformation, (and it is not possible that any others should *oppose* you,) tho' it is certain, that, where-ever such *a Son of Belial* be, he must be a great Grief to your Heart, you will be delivered from a great deal of Distress which the Sight of his Wickedness must daily give you, by refusing him a Place in your own Family, which he would only disgrace

grace and corrupt, and leaving him to practiſe thoſe Irregularities and Scandals which always go along with ſuch a preſumptuous Contempt of Religion, any where elſe rather than under your own Roof.

I can think of but one Objection more, and that is,

6. "That you may not know *how to introduce* a "Practice which you have ſo long neglected."

But this is an Objection ſo very ſoon removed, that I hope, if nothing elſe lie in the Way, your Family will not continue another Week in the unhappy Circumſtances in which your Negligence has hitherto kept it. I were unworthy the Name of a Miniſter of the Goſpel, if, whatever my other Engagements are, I were not willing to give you my utmoſt Aſſiſtance, as ſoon as poſſible, in ſo good a Work as the Reformation of this great and lamentable Evil. Far from thinking it a Trouble to viſit you, and ſpend an Hour with you upon ſuch an Occaſion; who would not eſteem it a Refreſhment, and a Bleſſing, to come and inform your Domeſticks, when gathered together for this Purpoſe, how wiſe and happy a Reſolution you had taken, to repreſent the Reaſon they have to rejoice in it, and to bleſs God who had inſpired you with it? And how ſweet a Work would it be to perform it, as for the firſt Time, imploring the Bleſſings of Providence and Grace on you and yours, and intreating thoſe Aſſiſtances of his Holy Spirit, which may qualify you more abundantly for diſcharging your peculiar Part in it, and may render it the ſucceſsful Means of planting, or of ſupporting and animating, a Principle of true Religion in every Soul under your Care? Nor would the Joy and Delight be confined, to the Minutes ſpent with you at ſuch a Seaſon: It would be carried Home to the Study, and to the Houſe of God: And the very Remembrance of it would for Years to come, encourage to other Attempts of Uſefulneſs, and ſtrengthen our Hands in the Work of the Lord.

And Oh my dear Friend, whoever you are, be not aſhamed, that a Miniſter ſhould on this Occaſion tell your Children and Servants, that you are ſenſible of your former Neglect, and are determined in the Strength of God to practiſe a Duty, which it has indeed been criminal

criminal hitherto to omit. This is a mean and unworthy Shame, and would prevent our reforming Evils which are indeed ſhameful. It will be a Glory to you, to be willing and ſolicitous to revive languiſhing Religion; a Glory, to give to other Families an Example, which, if they have the Wiſdom and Courage to follow it, will undoubtedly bring down a rich Variety of Bleſſings on themſelves, and, if followed by conſiderable Numbers, on the Publick. At leaſt, it will be an Honour to you in the Sight of Men, and what is infinitely more, in the Sight of GOD, to have made the generous Effort; and not to make the guilty Neglect of former Years, an Excuſe for continuing to neglect, what it ſhould rather be a powerful Argument immediately to practiſe.

But I would by no means inſiſt upon it, that Divine Worſhip ſhould be introduced into your Family in the particular Manner I have recommended. Uſe your own Judgment, and purſue your own Inclination; ſo that it be but effectually and immediately done. You may perhaps think it convenient to call them together, and read over *this Letter* to them; telling them at the Concluſion, that you are in your Conſcience convinced there is Reaſon in it which cannot be anſwered, and that therefore you are reſolved to act agreeably to it. You may then proceed to read a Portion of Scripture, and to pray with them in ſuch a Manner as you may think moſt expedient. But in whatever Manner it be done, you will remember, that it muſt be with Reverence and Solemnity, and with unfeigned Fervour of Devotion, as in the Sight of the Heart-ſearching GOD. And you will farther remember, that when once introduced, it muſt be reſolutely and conſtantly carried on; for to caſt out this heavenly Gueſt, will in ſome Degree be more ſhameful, than not to admit it. But I hope, ſweet Experience of the Pleaſure of theſe Duties will be inſtead of a thouſand Arguments, to engage your Adherence to them. May GOD give you Reſolution *immediately* to make the Attempt! and may He aſſiſt and accept you, and ſcatter down every deſirable Bleſſing of Providence and of Grace, on you and yours! So that *this Day*, (for I hope it will be introduced this very

very Day,) may become memorable in your Lives, as a Season from whence you may date a Prosperity and a Joy hitherto unknown, how happy soever you may have been in former Years: For very imperfect, I am sure, must that Domestick Happiness be, in which Domestick Religion has no Part.

How shall I congratulate myself, if in Consequence of the Representation and Address I have now been making to you, I may be the blessed Instrument in the Divine Hand of inspiring you with such a Resolution! What an additional Bond will then be added to our Friendship, while GOD continues us together in Life! Yea, what an everlasting Bond of a nobler Friendship, in a future State; where it will be, before the Throne of GOD, my Joy to have given such Admonitions as these, and yours faithfully and obediently to have received them!

But if after all you will not be persuaded, but will hearken to the Voice of Cowardice, and Sloth, and Irreligion, in Defiance of so many awakening and affecting Reasons, you must answer it at large. If your Children and Servants grow up in the Neglect of GOD, and pierce your Heart with those Sorrows, which such Servants, and especially such Children, are like to occasion; if they raise profane and profligate Families; if they prove the Curse of their Country, as well as the Torment and Ruin of those most intimately related to them; the Guilt is in part yours, and (I repeat it again,) you must answer it to GOD at the great Day, that you have omitted the proper and appointed Method of preventing such fatal Evils. In the mean Time, you must answer the Omission to your own Conscience; which probably has not been easy in former Days, and in future Days may be yet more unquiet. Yes, Sir, the Memory of this Address may continue, to *torment* you, if it cannot *reform* you: And if you do not forsake the House of GOD, as well as exclude GOD and his Worship from your own House, you will meet with new Wounds; for new Exhortations and Admonitions will arm Reflection with new Reproaches. And in this uncomfortable Manner you will probably go on, till what has been the Grief and Shame of your Life, become

come the Affliction of your dying Bed; nor dare I presume to assure you, that GOD will answer your last Cries for Pardon. The best you can expect under the Consciousness of this Guilt is, to pass trembling to your final Doom: —— But whatever that Doom be, you must acquit your Minister who has given you this faithful Warning *; and this Letter, transcribed as it were in the Records of the Divine Omniscience, shall testify, that a Matter of so great Importance hath not been wholly neglected, hath not been coldly and slightly urged, by,

Dear Sir,

Your affectionate Friend,

and faithful Servant,

in our Common LORD,

Northampton,
Dec. 20, 1749.

P. DODDRIDGE.

* If this Letter should be presented by any of my Brethren in the Ministry to any of their Hearers, they may easily see, that this Expression is applicable to them, as well as to those who may receive it from my Hands.

POST-

POSTSCRIPT.

TO prevent, as far as poſſible, any Objection which might ariſe from not having any proper *Form* juſt at Hand, I ſhall here ſubjoin Two, which I will recommend to thoſe who may happen not to be better provided. The firſt is indeed, (to far as I know,) pretty peculiar, being intended for a Family into which Prayer is juſt going to be introduced, after having been long neglected: The other is for Morning or Evening, with ſuch proper Variations to ſuit either, as common Senſe will direct. And I deſire it may be obſerved, that it may well be uſed as a Directory to thoſe, who do not chuſe to uſe it as a Form. And I apprehend, it may be moſt ſerviceable in this View; as my Deſire to reduce it within narrow Limits, and yet to ſuggeſt as many Thoughts as poſſible, hath obliged me to ſuch Conciſeneſs of Expreſſion, that the Ideas are varied faſter than many Capacities may conveniently admit. But I pray GOD to enlarge your Heart, that you may expatiate upon theſe Hints to your own Edification, and that of all thoſe that join with you.

A

PRAYER,

Which may be used as an Introduction to a Stated Course of Family-Prayer, *where it hath been formerly neglected.*

OH most Great and Glorious GOD! When we consider Thee, as the gracious Author of all those Mercies which we enjoy in our Persons and in our Family, we have great Reason to humble ourselves before Thee, that we have not more solemnly acknowledged that Goodness, on which we have so long and so comfortably subsisted. Justly mightest Thou, Oh Thou Almighty JEHOVAH, have poured out thy Fury upon those, that herein have acted as if they knew Thee not, even upon this Family which hath not called on Thy Name. But confessing and lamenting this our sinful and inexcusable Neglect, we earnestly intreat Thee through JESUS CHRIST to pardon it, and to accept and strengthen the Resolution, which in Dependance on Thy Grace we would now form to be for the future diligent in it, and to do all we can in our respective Stations to encourage and support it.

And we intreat Thee to bless those religious Opportunities, which as a Family we may enjoy. Enable us to hear Thy Word with due Attention: Open our Minds to all the Instructions we receive from it, and bow our Hearts to humble Obedience.

Be favourably present with us, when we are offering our Addresses to Thy Throne! While we are adoring Thine Infinite Perfections, may we feel a reverent and joyful Sense of them upon our Hearts! While we confess our Sins before Thee, may we inwardly abhor them and mourn over them, and be inspired with firm Resolutions,

Reſolutions, that we will never return to them any more, but will guard againſt every Appearance of Evil! Excite in our Souls earneſt Deſires after thoſe Spiritual Bleſſings, which we aſk at Thine Hands! May we interceed for others with fervent Charity! May we acknowledge Thy Mercies with the moſt lively Gratitude, and devote ourſelves to Thee with full Purpoſe of Heart!

And on the whole, may every one of us find the Divine Life growing and advancing in our Souls by every Opportunity of this Nature; that we may rejoice in each other, and in Thee; and that true Religion being firmly eſtabliſhed in our own Hearts, may by our Means be communicated to others, ſo far as our Influence over them may extend; till at length, having worſhipped Thee together in ſuch Inſtitutions as theſe in an holy and acceptable Manner, we may join that large and bleſſed Family above, which is for ever rejoicing in Thy Preſence; through JESUS CHRIST our LORD, to whom with Thee, Oh Father, and Thine Holy Spirit, be everlaſting Praiſes. *Amen!*

A

PRAYER for a *Family*,

To be uſed either Morning *or* Evening, *with ſuch Variations as may eaſily be underſtood by any who are able to read it.*

MOST Great, Eternal, and Ever-Bleſſed GOD! We Thine unworthy Creatures deſire at this Time with all Humility to bow ourſelves down in Thine awful and majeſtick Preſence, acknowleding Thine Infinite Perfections and Glories. — [We adore Thee, as the firſt and the laſt, the greateſt and the beſt of Beings; who art originally and neceſſarily poſſeſſed of Knowledge and Power, Wiſdom and Righteouſneſs, Holineſs and Truth, Mercy *Adoration.*

Mercy and Goodneſs, in Degrees which no other Being can conceive.] — We pay Thee our Homage, as the Author and Support of univerſal Nature, the Lord and Life of the Creation. We acknowledge ourſelves Thy Creatures, whoſe Bodies and Souls have been formed by Thine Hand, and continually maintained and defended by Thy Care and Favour.

Confeſſion.

Moſt juſtly mighteſt Thou therefore, Oh our Heavenly Father, have expected from us the moſt conſtant Gratitude, Duty, and Obedience: But we humbly confeſs before Thee, (and we deſire to do it with the deepeſt Humiliation and Shame, Remorſe and Sorrow,) that we have been very much wanting in thoſe Returns; yea, that we have all moſt grievouſly offended Thee. — [We confeſs, Oh Thou Holy, Holy, Holy, LORD GOD, that we are polluted and guilty Creatures, and ſo moſt unworthy and unfit to appear in Thy Preſence.] — We acknowledge, Oh LORD, that we were ſhapen in Iniquity, and in Sin did our Mothers conceive us; and that we have, from our very Childhood, been renewing our Provocations and Tranſgreſſions in our Thoughts, our Words, and our Actions; and all theſe attended with Circumſtances of high Aggravation. — [We own and lament, Oh Thou moſt gracious Sovereign, that we have in numberleſs Inſtances, negligently, yea and preſumptuouſly broken thoſe wiſe and holy Laws, which Thou gaveſt us for our Good; and that by the Breach of them we have deſerved Thy righteous Diſpleaſure:] — So that we might have been made Examples of Juſtice, and Spectacles of Miſery, to all thy rational Creation. — [We might long ſince have been cut off from this pleaſant Abode which Thy Goodneſs has aſſigned us, and from all the Comforts Thou haſt given us in it, and been ſent down to everlaſting Darkneſs, where the Worm dieth not, and the Fire is not quenched.]

Petition for Pardon and Grace in Chriſt.

But we humbly implore Thy Pardon and Mercy in CHRIST JESUS our LORD, Thine only begotten and well-beloved Son; who hath by thine Appointment, Oh compaſſionate Father, viſited this World of ours, not only to give it the moſt excellent

excellent Inſtructions, confirmed by the moſt aſtoniſhing Miracles, and recommended by the moſt amiable Example; but alſo to redeem us to GOD by His Blood, and to offer up His own Life a Sacrifice for us. — [He was delivered for our Offences, and raiſed again for our Juſtification: And as He is now aſcended into Heaven, there to make a prevailing Interceſſion for all that come unto GOD through Him,] — we preſume to approach thy ſacred Preſence with all becoming Regards to Him, humbly pleading that atoning Blood which He ſhed on the Croſs, and that all-perfect Merit and Righteouſneſs of His, by which alone Sinners may draw near unto Thee with Acceptance. And we intreat Thee for His Sake, and in regard to our Relation to Him, fully and freely to forgive us all our numberleſs Tranſgreſſions, and to be graciouſly reconciled to us; yea, to take us, unworthy as we are, into the Number of Thy dear Children. For His Sake we alſo humbly intreat Thee, to free us from the Power of Sin, as well as from its Guilt. Shed down, Oh Thou GOD of all Grace, Thine Holy Spirit upon our Hearts in a rich Abundance, to inſpire us with a Hatred of every Thing that is diſpleaſing to Thee, and to form us to a Love of univerſal Goodneſs, and a Deſire of making continual Improvements in it!

[Fill us, Oh LORD, we humbly beſeech Thee, with a fervent Love to Thy Bleſſed Self? In all Things may we be obedient to Thine holy Precepts, and ſubmiſſive to Thy wiſe and gracious Diſpoſal! May we be united to CHRIST by a ſincere Faith, which ſhall work by Love, and ſhew itſelf in keeping His Commandments, as well as truſting His Atonement, Interceſſion, and Grace! May we be always led by the Holy Spirit of GOD, and cheriſh His Influence on our Hearts as the Spirit of Holineſs and of Love! To our Brethren of Mankind may we be ſtrictly juſt, and affectionately kind, doing to others as we could reaſonably deſire they ſhould do to us, and rejoicing in every Opportunity of advancing their Temporal or Spiritual Happineſs!]

While we continue here in this uncertain World, ſerve us, if it be Thy bleſſed Will, Food to eat, and Raiment

Raiment to put on, Health of Body, and Chearfulneſs of Mind, and whatever other Enjoyments Thou feeſt neceſſary to make our Journey through Life comfortable! But let us not have our Portion on Earth! May our Hearts be more and more indifferent to it, and our Views continually raiſed above it! — [May we learn to govern with ſtrict Authority our Appetites and Paſſions, and to deny ourſelves where-ever the Precepts of Thy Goſpel require it! On the whole, may every Part of our Conduct, in every Relation and Circumſtance of Life, adorn Religion; and may the Luſtre of our good Works engage many around us to glorify our Father in Heaven!] — May we continually remember the Shortneſs of Time, and the Importance of Eternity; and behave in ſuch a Manner, that ſhould we be ſummoned away ever ſo ſuddenly, Death may not be a terrible, but a joyful Surprize! Support us, Oh LORD, in our laſt Extremities, and help us to honour Thee by our dying Behaviour! Receive our departing Spirits to the Embraces of Thy Mercy, and give us a triumphant Part in the Reſurrection of the Juſt!

Interceſſion.

We pray for the Advancement of Thy Goſpel in the World, and for the Converſion of *Jews* and *Gentiles* to the Faith as it is in JESUS. We pray, Oh LORD, for the Progreſs and Improvement of the Reformation, Abroad and at Home. We affectionately recommend to Thee our only rightful Sovereign King GEORGE, and all the Branches of his Family; intreating Thee to continue to us by their Means, the invaluable Bleſſing of the Proteſtant Succeſſion. We intreat Thee by Thy Grace to animate all, who are diſtinguiſhed by Power, Riches, or other Advantages, that they may improve all their Talents for the Publick Good: And we earneſtly pray, that the Miniſters of Thy Goſpel of every Denomination, may with united Affection, ardent Zeal, and eminent Succeſs, be carrying on the Work of the LORD!

May it pleaſe Thee, Oh Thou GOD of Mercy, to ſpread among Chriſtians of every Profeſſion a Spirit of Forbearance, Candor, and Love; and to viſit all that are in any Kind of Affliction, whether Perſonal or Relative, of Mind, Body, or Eſtate! Graciouſly ſupport

ſupport them under their Sorrows, and in Thine own Time ſend them Deliverance!

We beſeech Thee to bleſs us as a Family; whether we preſide over it, or belong to it, as Children, Sojourners, or Servants, may we all be found in a faithful Diſcharge of our Duty to Thee, and to each other! May our united and retired Devotions be ſo performed, as to have the happieſt Influence on our Temper and our Conduct!

And now, Oh moſt Gracious and Merciful Father, we deſire with all our Hearts to bleſs and adore Thine Holy Name, for all *Thankſgiving.* Thy great and unmerited Goodneſs to us, and to the whole Human Race. We praiſe Thee for our Creation and Preſervation, for Health and Eaſe, for Food and Raiment, for Liberty and Safety, for Friends and Succeſs; and above all, for our Redemption, for the ineſtimable Privilege of approaching to Thee through a Mediator, and for the rich and full Proviſion Thou haſt made in Him for the Forgiveneſs of our daily Sins, for our receiving all the Supplies of Grace we ſtand in need of here, and our enjoying everlaſting Happineſs hereafter. And under a Senſe of Thy Mercies, we deſire to devote ourſelves to Thee as the LORD our GOD, and renew our Covenant with Thee through our LORD JESUS CHRIST; humbly reſolving by the Aſſiſtance of Thy Spirit and Grace, to ſerve Thee with all good Fidelity unto the End of our Lives.

We particularly bleſs Thee for the Mercies of the Day [or Night] paſt, and would humbly commit ourſelves to Thy gracious Protection and Favour this Night, [or Day,] intreating Thee to guard us from all Evil, and to grant that our next aſſembling together we may have Reaſon to unite our Praiſes for the Continuance of Thy Goodneſs: And may we be perpetually advancing in our Preparation for that Heavenly World, where we hope to worſhip Thee without any of thoſe Imperfections which now attend us; which we aſk and hope, through the Merits of Thy Son CHRIST JESUS, in whom we have Righteouſneſs and Strength, and in whoſe Name and Words we conclude our Addreſſes,

dreſſes, calling on Thee as Our Father which art in Heaven, Hallowed be Thy Name: Thy Kingdom come: Thy Will be done on Earth, as it is in Heaven: Give us this Day our daily Bread: And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us: And lead us not into Temptation, but deliver us from Evil: For Thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen!*

N. B. As this Prayer may be deliberately read over in about Ten Minutes, or leaving out what is included in *Crotchets* in half a Quarter of an Hour, I think I may take it for granted, that the Affair is brought to a Criſis: For if juſt after reading this Letter, being thus diſarmed of every Excuſe as to the Want of neceſſary Helps, you will not call your Family together to attend to it for ſo ſmall a Space of Time, or to put up ſome other Petitions with them, I fear it is a ſad Sign, you will live and die in the Neglect of this important Duty, and I muſt leave you to anſwer it in the Preſence of God.

CHRIST's Invitation to thirſty Souls:

A

SERMON

Preached at

NORTHAMPTON,

in the YEAR 1729.

To the REVEREND

Mr. JAMES HERVEY.

Reverend and Dear SIR,

IT may perhaps ſurprize You, that amidſt the Familiarities of our intimate Friendſhip I ſhould, without any previous Notice, addreſs You thus publickly from the Preſs. I am not without ſome Apprehenſion, that your Modeſty may be a little diſtreſſed on the Occaſion: But I am perſuaded, You will on the Whole forgive the Deſire I had, that all, to whom this little Piece may come, ſhould know, what moſt who are perſonally acquainted with us both already know, that I moſt highly eſteem You, and moſt affectionately love You; and that no Diverſity in our Profeſſions and Forms could prevent our entering into the ſtricteſt Bonds of Friendſhip, or make me unwilling moſt openly to profeſs it, and to perpetuate the Memory of it, while this ſhall remain.

I am ſorry to ſay, the Temper that generally prevails is of ſuch a Nature, as to prohibit Intimacies of this Kind, and too frequently to occaſion Averſions, where there is no other Cauſe of them than a Variety of Religious Sentiments and Practices. But it is our Happineſs, that we apprehend that Temper to be as unreaſonable, as it is unlovely. And ſurely all thinking Men would ſee it in the ſame

View, if they would but ſeriouſly compare the Importance of thoſe Things wherein we agree, with that of thoſe in which we differ; eſpecially if they would farther reflect, that the very ſame Principles under different Views promote, in conſcientious Men, thoſe different Practices, which, forgetting thoſe Principles, fundamental as they are to all true Religion, the Profeſſors of it are ſo apt to contend about.

You, my pious and honoured Friend, being (I doubt not) in your own Mind perſuaded, that *Diocesan Epiſcopacy is of Divine Original*, and that *the Church hath Authority to decree Rites and Ceremonies, and to determine Controverſies in Matters of Faith*, have ſolemnly declared that Belief; and in Conſequence of it, have obliged yourſelf to render *Canonical Obedience* to thoſe, whom You thereby acknowledge as governing You by an Authority delegated from CHRIST; that thus You may *be ſubject to every Ordinance of Man, for the* LORD's *ſake*, and thereby approve your Submiſſion to Him. I have declined that Subjection, not from any Diſreſpect to the Perſons of the Eſtabliſhed Eccleſiaſtical Governors, (many of whom I hold in the higheſt Eſteem, and number among the moſt diſtinguiſhed Ornaments of our Common Chriſtianity,) and leaſt of all from any Unwillingneſs to yield Subjection, where I apprehend CHRIST to have appointed it: For ſo far as I know my own Heart, it would be my greateſt Joy, to bow with all Humility to any Authority delegated from Him. But I will freely tell You and the World, my *Nonconformity* is founded on this, That *I ſtedfaſtly believe the contrary to what the Conſtitution of the* CHURCH OF ENGLAND *requires me to declare*, on the abovementioned Heads, and on ſome others, *to be the Truth:* And I eſteem it much more eligible, to remain under an Incapacity of ſharing its Honours and Revenues, than to open my Way to

a Poſſibility of obtaining them by what would *in me*, while I have ſuch Apprehenſions, be undoubtedly an Act of Prevarication, Hypocriſy, and Falſhood; reverencing herein the Authority of GOD, and remembering the Account I muſt ſhortly give up in his Preſence.

Thus, Sir, on the Whole, we both chuſe what we apprehend GOD requires; we both adhere to that *Diſcipline*, which we believe to have been *Primitive*; or where You give it up in ſome Inſtances, it is with an upright Deſire, I doubt not, of conforming to what You judge to be the leading and moſt important Articles: But we both deſire, that the Communion of the Church may be *pure*, and the Form of its Diſcipline and Worſhip *truly Apoſtolical*; and would exert the Power, of which we each of us think ourſelves regularly poſſeſſed, to make and keep it ſo; tho' we do not eſtimate our reſpective Powers alike. We pray in different Words and Manners; we preach in different Habits; we receive the Sacred Supper in different Poſtures: But we both preach *Repentance towards GOD*, and *Faith in our Lord JESUS CHRIST*, *Regeneration* and *Sanctification* by his *Spirit*, and Subjection to his Laws, and particularly to that diſtinguiſhing Law of *Mutual Love*. We both addreſs the ſame GOD, in the Name of the ſame *Mediator*; and the great Bleſſings we aſk, are in the Main the ſame. We both commemorate the Death of CHRIST as our propitiatory Sacrifice, reſting our own Souls, and directing our People to reſt theirs, on the Atonement He hath made, and the compleat Righteouſneſs which He hath wrought. Thus joining in Love to Him as our common Saviour, and *living the Life which we live in the Fleſh by the Faith of the Son of GOD*, we are both *waiting for his Salvation*; expecting that ere long our Spirits will be joined, in the General Aſſembly and Church of thoſe who die in the LORD,

(that Assembly, where perfect Knowledge and Love cement in everlasting Bands the Souls that once differ'd, as widely as they could differ who were *one in Christ*;) where we hope, thro' Divine Grace, to share Ages of Delight, till our Bodies shall be in the same Moment born from the Dust, to inherit in our compleat Persons the Everlasting Kingdom of our Heavenly Father. And in the mean Time, why should it be thought strange, that amidst so many endearing Bonds of Union, our Thoughts are hardly at Leisure, to recollect the little Circumstances in which we differ? Surely the Part we are acting under these different Denominations, is far more pleasing to GOD, more comfortable to ourselves, and more edifying to the World, than if You, Dear, Sir, were to *set at naught your Brother* for his Nonconformity, or I to *judge mine* for his Conformity; and we were to infect (not to say, poison) the Streams of GOD's Sanctuary, where we respectively preside, with the Bitterness of Contention, Censure, and Reproach.

I assuredly believe, my worthy Brother, that in what I have now been writing with so unusual a Freedom, and in what I thought I might in this Connection write with some peculiar Advantage, I have uttered your Sentiments as well as my own. And surely, were they more generally to prevail, the Face of our Religious Interests in *Great-Britain* would wear a more pleasing and more hopeful Aspect. Were our Hearts thus fill'd with a Desire of Approaching to each other, and disposed on one Hand and the other to sacrifice, as far as with a safe Conscience we could, the Circumstances that divide us, where we are divided, *Love might perhaps find Means of Union*, at present unthought of by most. Or in the mean Time, our worshipping in different Places under *different Forms*, might be no more pernicious to the Peace and Prosperity of the Church, than

than our worſhipping in different Places, according to the *ſame Ritual*; which the greateſt imaginable *Uniformity* cannot poſſibly prevent, till we all come to the General Aſſembly, and join the innumerable Multitude that ſurround the *Throne of the Lamb*, in that Celeſtial Temple, to which, with all the People of GOD below, we daily aſpire.

To this bleſſed End, I truſt thro' Divine Grace, our Prayers, our Diſcourſes, our Writings, and our Examples will ſtill be tending; and bleſſed be GOD, that there are ſo many excellent Perſons in both Communions, whoſe Hands and Hearts are joining with ours, in the Proſecution of it. May their Numbers, their Zeal, and their Charity, be daily growing! And may GOD eſtabliſh your Health, Dear Sir, which is now in ſo tender a State, that You may long be capable of bearing your important Part in ſo noble a Work; that the Pariſh in which you labour, or ſome other that may afford You a yet larger Sphere of Uſefulneſs, may be happy to diſtant Years in your edifying Sermons, and in thoſe private Inſtructions which You are, with ſo exemplary, and, Oh! that I could not ſay, with ſo uncommon a Zeal, adding to thoſe which You addreſs to them from the Pulpit! Be aſſured, Sir, that no Man living can more ſincerely rejoice in the Acceptance of your Labours, and particularly in that great and general Admiration in which your pious and excellent *Contemplations* are ſo juſtly held, by Perſons of almoſt every Rank and Genius, Education and Profeſſion; ſo that the warmeſt Friendſhip can hardly dictate a higher Wiſh relating to them, than that they may be as uſeful, as they are delightful, to all your Readers.

As for the *Sermon*, with which I here preſent You, it was preached near Twenty Years ago, and has long lain by me tranſcribed among ſeveral others, which I have prepared for the Preſs, that if ſurviv-

ing Friends ſhould deſire it, they may be offered to the World after my Death. It is now publiſhed at the importunate Requeſt of a worthy Member of the Eſtabliſhed Church, to whom in the Intimacy of our Friendſhip it had been communicated, and who has himſelf been very deeply impreſſed with the Repreſentation of the important Truths which are handled in it. My Obligations to him, and my Regard for his Judgment, would not permit me to diſpute ſuch a Point with him: And I was the more ready to comply with his Deſire, as ſomething of a peculiar Bleſſing ſeemed to attend the Diſcourſe, when delivered from the Pulpit; and that to ſuch a Degree, as I do not know to have been equalled by any other Sermon I ever preached. This encourages me to hope, that plain as it is, and deſtitute of almoſt every Charm that might recommend it to a modern Taſte, the Peruſal of it may be uſeful towards promoting the great End of the *Chriſtian Miniſtry*; which undoubtedly is, to bring Men to a proper Application to that compaſſionate SAVIOUR whoſe overflowing Goodneſs is here celebrated, and by that Means to lead them to every Grace and Virtue, as the genuine Fruit of Faith, and of that Love which will naturally be connected with it. I will not call this, *the grand Secret of reforming the World*; for bleſſed be GOD, it is not a Secret; but it is the mighty Inſtrument, which Divine Mercy has put into the Hands of the *Miniſters of* JESUS, to accompliſh Ends which all the Wiſdom of antient and modern Philoſophers has attempted in vain; and GOD is to this Day *bearing Teſtimony to the Word of his Grace*. Yes, Dear Sir, I will never be aſhamed to confeſs it, that I have the Joy to ſee in your Aſſemblies and in ours, that where *theſe Doctrines* are faithfully and effectually preached, they riſe, like the warm Beams of the Sun on the Face of the Earth, benumbed by the Rigour of Winter; and call forth into Verdure, Beauty, and

and Fragrancy, a Thouſand excellent Productions, the very Seeds of which would otherwiſe have periſhed. Renew, my worthy Friend, the Ardor of your Prayers, that *the GOD of the Spirits of all Fleſh* may every where excite a Multitude of enlightened and animated *Witneſſes*, to theſe vital Truths of his Everlaſting Goſpel; and that his Bleſſing may attend every Effort for the Advancement of this Sacred Cauſe; and particularly, that it may, notwithſtanding all its Imperfections, attend this humble Attempt, from the Hand of,

Reverend and Dear SIR,

Your Affectionate Brother

in the Work of the Chriſtian Miniſtry,

and ever faithful Friend and Servant,

NORTHAMPTON,
Sept. 18, 1748.

P. DODDRIDGE.

JOHN vii. 37.

In the laſt Day, that great Day of the Feaſt, JESUS ſtood and cried, ſaying, If any Man thirſt, let him come unto Me and drink.

ALL the Words of our bleſſed REDEEMER deſerve our very ſerious Regard; for, his Enemies themſelves being Judges, *Never Man ſpake as he did* *. But there is ſomething in the Words now before us, which may juſtly challenge a peculiar Attention; as they were not ſpoken in ordinary Converſe, or to a little Circle of domeſtick Friends, but delivered in the Temple, with a loud Voice, on a ſolemn Day, and in the Midſt of a very numerous Aſſembly. *On the laſt Day, that great Day of the Feaſt, JESUS ſtood and cried*, or made Proclamation, *ſaying, If any Man thirſt, let him come unto Me and drink.*

It is plain from the ſecond Verſe, that the Feaſt here ſpoken of is the Feaſt of Tabernacles; which was inſtituted in Commemoration of GOD's giving the Law to *Iſrael*, and conducting them through the Wilderneſs, where they dwelt in Tents †. The Feaſt laſted eight Days: Moſt of the former of them were ſpent in Tabernacles or Arbors made up of Branches of the moſt ſhady Trees, and adorned with the fineſt Flowers and Fruits which that delightful Country afforded in the Month of *September*. It is not improbable but on all theſe Days the pious Worſhippers would ſometimes quit theſe pleaſant Retreats, to attend the Services of the Temple: But it was the expreſs Command of GOD that the whole *eighth Day* ſhould be ſpent there, that being *a*

* Ver. 46. † Lev. xxiii. 42, 43.

holy Convocation *, on which, besides other Institutions then to be attended, the whole Law was to be read over in the Audience of all the People, from the Original Copy which was laid up in the Holy of Holies †. This was *the last Day, that great Day of the Feast*, which the Evangelist mentions in the Words before us.

The *Jewish* Writers assure us ‡, that towards the latter End of their Commonwealth, they had a peculiar Ceremony on this Day, to which our LORD may probably here refer. After they had surrounded the Altar seven Times, with Palm Branches in their Hands, and Hosanna's of Praise, some of the Levites used to pour out, in the Court of the Temple, a considerable Quantity of Water, drawn from the *Fountain of Siloam*; the People in the mean Time singing those Words of *Isaiah*, *With Joy shall they draw Water out of the Wells of Salvation* §. It is very probable they did this, as a Token of their Expectation and Desire of the Messiah's Appearance; *who was to sprinkle many Nations* ‖, to *pour Water on him that was thirsty, and Floods upon the dry Ground* **.

It was probably during the Time of this Ceremony, or immediately after it, that our LORD *stood up*, perhaps on some Eminence, (as the Priest, who made this Libation did ††,) and cried, or proclaimed, with a loud and distinct Voice, these gracious and important Words, *If any Man thirst let him come unto me and drink. q. d.* "You all believe the Promises of the Messiah, and you "have invented this Rite as a Token that you expect "his Coming, and long for the Effusion of the Spirit, "which is then to be bestowed. Behold in me the "Person whom you profess so eagerly to expect. *He* "*that believeth in me, as the Scripture hath* in Effect *said* "in many Places §§, (or he who has that Faith in me "which the Scripture requires) *out of his Belly shall flow* "*Rivers of Living Water*, i. e. he shall receive the Communications of the Spirit, in such abundant Degrees, "as

* Lev. xxiii. 36. † Deut. xxxi. 10,—31. ‡ Talm. Tract. Chill. ap Trem. in Loc. § Isa. xii. 3. ‖ Isa. lii. 15. ** Isa. xliii. 3. †† Reland. Antiq. Heb. iv. C. 6.

§§ For I don't apprehend with Mr. *Whiston* that our Lord refers to some Passage that is lost.

" as shall not only be refreshing to himself, but shall " render him capable of administring, in the freest and " most plentiful Manner, to the Comfort and Edifica- " tion of others. So richly shall he be furnished with " its Gifts and Graces, that spiritual Instructions and " Consolations shall flow from him *, like Water from " a Fountain, which branches itself out into mighty " Rivers." Thus the Evangelist himself teaches us to expound these Words, when he says, *ver.* 39. *This he spake of the Spirit which they who believed on him should receive.*

Our LORD speaks of the Spirit here: But we must remember that it is not in an abstracted View, as separate from, but as in Conjunction with, the other Blessings of his Gospel, and as preparatory to a State of Eternal Happiness. And therefore these Words in which the blessed *Jesus* expresseth his Ability and Readiness to bestow the Spirit, do evidently imply that he is both able and willing to impart all the Blessings of his Gospel, to all those who do sincerely desire them; and this without any Exception. A glorious Truth! The Epitome of the Gospel, and the Hope and Life of our Souls! Which in an humble Dependance on Divine Influences I shall now endeavour to illustrate and confirm. I will,

I. Shew you that the Springs of the most valuable Blessings are in *Christ*.

II. Prove that he is not as a Fountain sealed, but diffuses these Streams with a Divine Freedom, and in the richest Abundance, for the Relief of every thirsty Soul.

III. I shall add some practical Reflections.

I. I am to shew you, that the Springs of the most valuable Blessings are in *Christ*; so that he is abundantly able to refresh the thirsty Soul.

My

* Out of his Belly, *i. e.* from within—here from the Soul. Comp. *Job* xv. 35. *Their Belly*, i. e. *Mind prepareth Deceit.* Job xx. 20. *He shall not feel Quietness in his Belly.* i. e. his Conscience. *Prov.* xx. 27. The *Candle of the Lord searcheth the inward Parts of the Belly*, i. e. Mind. *Ibid.* ver. 30. *Stripes cleanse the inward Parts of the Belly*, i. e. Afflictions may be the Means of purifying the Soul.

My Brethren, I may say in the Name of my great Master, as was said to *Israel* of old, *Open thy Mouth wide and I will fill it* *. Extend your Desires to the utmost Boundaries, that are consistent with Reason, and Piety, and from him you may receive the most copious Supply; for *he is able to do exceedingly abundantly above what we can ask or think* †.

I will not enlarge on the general Proof of this fundamental Truth, which so often occurs. I will not speak particularly of the Fulness of Godhead which *dwells in him bodily* ‡; nor of that communicated *Fulness* which is treasured up in him as Man and Mediator, *by the Pleasure of the Father* §, of which *we have all received* even *Grace for Grace*, i. e. an Abundance of Grace ‖. I aim, in my present Discourse, not so much at enlightening the Understanding in the Evidence of a Doctrine so universally allowed amongst all professing Christians; as at affecting your Heart, and my own, with a Sense of what, even while we acknowledge, we are all so prone to forget.

Let me entreat you then to reflect, on this Occasion, what are those Blessings which a rational Soul would most eagerly desire, most ardently thirst after. You will immediately reply, if you know God and yourselves, "We are *guilty* Creatures, and we need a Pardon; so "need it, as to be for ever undone without it. We are "naturally *indigent and dependent*, and we need an Interest in the constant paternal Care of the great Author of our Being. We are *polluted, weak and disconsolate*, and we need the Energy of the Divine Spirit, "to purify, to strengthen, and to revive us. We are "*immortal* Creatures, on the Borders of the Grave, "through which we are shortly to enter on the Eternal "World; and therefore we need, and cannot but earnestly desire an Interest in that future and unchangeable Happiness." My Friends, if this be your Judgment, it is according to Truth; may these Desires be continually growing in your Souls! for, be the Thirst ever so impatient, the Streams which flow from this Living Fountain are abundantly sufficient to relieve it.

1. Do

* Psal. lxxxi. 10. † Eph. iii. 20. ‡ Col. ii. 9.
§ Col. i. 19. ‖ John i. 16.

1. Do you thirst for the *Pardon of Sin?* From the LORD JESUS CHRIST you may receive a Supply.

Inconsiderable as this may seem to the careless Sinner, whose *Eyes are sleeping the Sleep of Death*, to the enlightened Soul it cannot but appear of Infinite Importance. When once Convictions take hold of the Heart, when the sacred Law of the Eternal GOD is thrown open in all its Extent and all its Purity; and Conscience charges us with our Violations of it; when that awful Hand appears to write *Tekel* against us, *Thou art weighed in the Balance, and found wanting*, no wonder if Trembling and Astonishment seize us; no wonder if even our *Joints are loosed, and* our *Knees smite one against another* *; when angry Omnipotence appears, as it were, rising against us in all its Terrors, and Hell seems to open its Mouth to devour us. Well may other Cares and Passions be lost in this, as the Rustling of a Leaf in the Report of Thunder. Accordingly the awakened Sinner is represented as enquiring, not after a Blessing out of the Corn-floor and the Wine-press, not saying, *What shall I eat and what shall I drink, and wherewithal shall I be clothed*, but as possessed by other Thoughts, which now appear of infinitely greater Moment, *Wherewith shall I come before the LORD, and bow myself before the most high GOD.* He is represented as willing, if possible, to purchase a Pardon, not only at the Expence of the most costly Offerings, *with Thousands of Rams and ten Thousands of Rivers of Oil*, where they at his Dispose, but with a Sacrifice abundantly more precious than these; *Shall I give*, says he, *my First-born for my Transgression*, the *Fruit of my Body for the Sin of my Soul* †. *David* speaks of himself as *thirsting for Pardon*, when he says, under a Sense of Guilt, *Whilst I kept Silence my Bones waxed old, through my Roaring all the Day long; for Day and Night thy Hand was heavy upon me, my Moisture was turned into the Drought of Summer* ‡. It was like an invenomed Arrow shot into his Soul, the Poison of which diffused itself through all his Veins, and even drank up the vital Spirits.

Now if any of you have felt, or do now feel, this raging Thirst, if you experimentally know that Restlessness

* Dan. vi. 26. † Mic. vi. 6, 7. ‡ Psal. xxxii. 3, 4.

ness of Mind which is the inseparable Attendant of such a Circumstance, it must be Matter of Joy to hear that the Blessed JESUS can allay these eager Desires, can sweetly compose the Soul in the Midst of these painful Agonies, by *that Blood of Sprinkling which speaks better Things than the Blood of Abel* *. We are expressly told, that *in him we have Redemption through his Blood, even the Forgiveness of our Sins* †; that *GOD hath exalted him to be a Prince and a Saviour, to give Repentance and Remission of Sins* ‡; and that *by him we may be justified*, not only from the slighter Irregularities of Life, but from the greatest Enormities of it, even *from all those Things from which we could not be justified by the Law of Moses* §; for which that Dispensation appointed no expiatory Sacrifices, but condemned the Offender to *die without Mercy* ‖.

2. Do you thirst for *the Favour of GOD?* Our LORD JESUS CHRIST is able to introduce you to it.

It is most evident, that this is in its own Nature infinitely desirable; and when the *Eyes of a Man's Understanding are enlightened*, it will undoubtedly appear so. "And is there," will he immediately cry out, "is "there indeed a Being of infinite Perfection and Glory, "the overflowing eternal Fountain of Happiness? And "will he communicate of himself to mortal and to sin- "ful Creatures? Will he not only sheath the flaming "Sword of his Vengeance, but extend the Golden "Sceptre of his Grace? Will he not only sign the "Pardon of such ungrateful Rebels, but even adopt "them into the Number of his Children? How does "my Soul long to look upwards, and call him *my Fa-* "*ther!* Happy Creatures, whom he admits into such "a Relation! to whom he reveals himself under so en- "dearing a Character! Happy Creatures indeed, that "can go out, and come in, that can lie down, and rise "up, under the Impression of this glorious transporting "Thought, GOD is ever surrounding us with his fa- "vourable Presence, is ever with us as a Father and a "Friend! Oh that this Happiness were mine! How "rich should I be in such a Portion, though I were "strip-

* Heb xii. 24. † Eph. i. 7. ‡ Acts v. 31. § Acts xiii. 39. ‖ Heb. x. 28.

" stripped of my earthly All, and sent out *hungry and* " *hardly bestead, to seek my Bread in desolate Places!* Let " unthinking Wretches say, *Who will shew us any* tem- " poral *Good*; but while I have a Voice to express, and " a Soul to form a Desire, this shall be its Language, " *LORD, lift thou up the Light of thy Countenance upon* " *me* *!"

This, my Friends, is the Tendency of the Soul to its proper Center; and as it is of all others the most natural, so in a sanctified Heart it is of all others the most forcible and lively. Therefore this Kind of Desires is represented in Scripture, by the most eager and impatient *Thirst*, even that of a hunted Deer after refreshing Streams †: *As the Hart panteth after the Water-Brooks, so panteth my Soul after thee, O GOD: My Soul thirsteth for GOD, for the Living GOD; when shall I come and appear before GOD!* And elsewhere, *My Soul thirsteth for GOD; my Flesh longeth for thee, as in a dry and thirsty Land, where no Water is* ‡: " The thirsty " Pilgrim cannot long more for cooling Streams, when " parched up in a sandy Desart, than I for thee." Nay, the Ardor of his Desire is represented as extorting a passionate Cry, *My Heart and my Flesh crieth out for the Living GOD* §.

Do you, my Friends, feel any such holy Breathings? Can you adopt these pathetick Words of *David*, as expressive of the inward Sentiments of your Soul? Blessed be GOD, they are not hopeless Desires? The Lord JESUS CHRIST is the sacred Channel, through which the Waters of Life flow, from the Everlasting, inexhaustible Fountain! It was the very Business which he came into the World about, to establish a Friendship between GOD and his apostate Creatures. Therefore we are expressly told, that *GOD hath made us accepted in the Beloved* ‖: And our Lord assures us, that he can introduce us to so great an Intimacy with him, that it may properly be said, that he even dwells in our Souls: *If any Man love me, he will keep my Word; and my Father will love him, and we will come unto him, and make our Abode with him* **.

3. Do

* Psal. iv. 6, 7. † Psal. xlii. 1, 2. ‡ Psal. xliii. 1, 2. § Psal. lxxxiv. 2. ‖ Eph. i. 6. ** John xiv. 23.

3. Do you thirst for *the Communications of the Spirit?* The Lord JESUS CHRIST can abundantly relieve you. Are you sensible of those Pollutions, which have overspread your Souls, and have sullied the original Beauties of them? Are you mourning over *a Law in your Members, which wars against that of your Minds* *? Are you complaining of the Weakness of your degenerate Natures, that when *to will is present with you, how to perform that which is good you find not* †? Are gloomy Apprehensions arising in your Minds in Consequence of such Disorders? Do you tremble under the Fears of Divine Displeasure, already suspecting the Safety of your State, or fearing lest you should lose what you have attained? It is evident you need the Influences of the Spirit, whose Office it is to purify, to invigorate, and to chear the Soul. Now it is from the Lord JESUS CHRIST that this Spirit is to be communicated, and therefore it is called *the Supply of the Spirit of JESUS CHRIST* ‡; and it is said, that *of his Fulness we have all received, even Grace for Grace*, as I before observed. And for this very Reason, because the Spirit was purchased by his Blood, is treasured up in his Hand, and dispensed by him; all the blessed Operations produced by his Agency are ascribed to CHRIST, by whom it is declared that the Soul is sanctified, strengthened, and comforted. *CHRIST of GOD is made unto us Sanctification* §. *I*, says the Apostle, *can do all Things through CHRIST that strengtheneth me* ‖. *Our Consolations abound through CHRIST* **. It was the more proper and necessary to insist on this, as the Text doth so immediately relate to the Supplies of the Spirit.

4. Do you thirst for *the Joys and Glories of the Heavenly World?* The Lord JESUS CHRIST is able to relieve you.

One would think, it were absolutely impossible to believe them, and not ardently to desire a Share in them. One would think, that when we have been taking the most transient Survey of the Land of Promise, as delineated in the Word of GOD, we should immediately cry

* Rom. vii. 23. † Rom. vii. 18. ‡ Phil. i. 19.
§ 1 Cor. i. 30. ‖ Phil. iv. 13. ** 2 Cor. i. 5.

cry out, as *Moses* in the Views of an Earthly *Canaan* *, *I pray thee let me go over, and see that pleasant Land, which is beyond Jordan, even that goodly Mountain and Lebanon.* "It is delightful to view it from hence; but "Oh, when shall I enter upon it! When shall I taste "those Pleasures of which I now hear, and drink of "those refreshing Streams which shine so beautiful in "the distant Prospect." *We*, says the Apostle, *who are in this Tabernacle, do groan being burthened, not that we may be unclothed, but clothed upon, that Mortality may be swallowed up of Life* †. And if we are thus thirsting for expected Glory, to whom should we go but to that REDEEMER, *who has the Words of Eternal Life* ‡. He is the Lord of both Worlds, and Heaven as well as Earth is subject to his Command. *All Power is given unto him, both in Heaven and upon Earth* §. Let him but give forth the Sovereign Word, and the golden Gates, *the everlasting Doors*, shall be lifted up to admit us, and a Throne of Glory erected, radiant and exalted as he shall ordain. He therefore speaks of it as his peculiar Office, and certain Care, to prepare Seats and Abodes of Felicity for his People in the invisible World, and at length to translate them thither. *In my Father's House are many Mansions: If it were not so, I would have told you: I go to prepare a Place for you: And if I go and prepare a Place for you, I will come again, and receive you to myself, that where I am there you may be also* ‖.

I hope this may be sufficient to prove, that the Lord JESUS CHRIST is able to satisfy the most important Desires of the Soul, and to allay its most eager Thirst — for the Pardon of Sin, —— the Favour of GOD, —— the Communications of the Spirit, —— and the Happiness of the Future State. "It is true," will the humble Soul say, "I firmly believe the Springs of the "most valuable Blessings are in him; but have I any "Encouragement to hope, that he will open them for "the Relief of so mean, and so unworthy a Crea"ture as I?" This is the Business of my Second General, *viz.*

II. To

* Deut. iii 25. † 2 Cor. v. 4. ‡ John vi, 68.
§ Matt. xxviii, 19. ‖ John xiv. 2, 3.

II. To prove, that the Lord JESUS is *willing* to communicate of these Living Streams with a Divine Freedom, for the Refreshment of every humble Soul who sincerely thirsts after them.

Blessed be GOD, there is a Cloud of Witnesses to attest a Truth in which our Hopes for Time and for Eternity are so nearly concerned. I appeal to the Invitations, to the Spirit, to the Tears, to the Blood of the great REDEEMER, and to the Experience of every pious Soul in Heaven and on Earth.

1. Let the *Invitations* of CHRIST witness, that he is ready to relieve thirsty Souls.

The Gospel-Times are described in the Prophetick Writings, as Times of extraordinary Plenty, in which the most nourishing and delightful Provision should be offered to all, in the most generous and liberal Manner. *Ho, every one that thirsteth, come ye to the Waters, and he that hath no Money; come ye, buy Wine and Milk without Money and without Price* *. And if we look into the History of the Evangelists, we shall see the Prophecy accomplished in its fullest Extent. For we shall there find our Blessed REDEEMER publishing the free and unlimited Offers of his Grace, to all that were willing to accept it. You cannot be Strangers to the Passages I refer to: *Come unto me all ye that labour and are heavy laden, and I will give you Rest* †: *Him that cometh unto me, I will in no wise*, or on no Account whatsoever, *cast out* ‡: And in the Text it is proclaimed, before the most numerous Assembly, on a most publick Occasion, *If any Man thirst, let him come unto me and drink*. Can any Invitation be more general, more intelligible, more affecting, than these? Hardly should we have imagin'd it possible, unless we had in some Respects seen yet more pathetick Declartions than even those I have now recited. Yes, my Friends, our Lord JESUS CHRIST knew the Weakness of our Minds, and seems to have been aware of a foolish Scruple which might possibly arise in them. We might perhaps, have been ready to say, "The Blessed JESUS was indeed in a "surprizing Degree tender and compassionate, whilst "he

* Isa. lv. 1. † Mat. xi. 28. ‡ John vi. 37.

" he dwelt on Earth, and was himself surrounded with " all the innocent Infirmities of our Nature: But can " we be sure, that he retains the same overflowing " Tenderness now he is returned to the Regions of " Glory, and surrounded with all the Dignity and " Pleature of so exalted a Station, and all the Em- " ployments which attend so high an Administration?" To obviate even this Suspicion, ungrounded as it is, he has been pleased, since his Ascension and Exaltation, to send us repeated Messages of Love; and he speaks from the Throne of his Glory in as condescending and endearing Language, as he ever appears to have used in his humblest Abasement. And to awaken our Attention, and to confirm our Faith, he introduces the Declartion with a very solemn Preface, of which the beloved Disciple takes Care to give us a particular Account. *He said unto me, Write,* q. d. Let it be recorded for the Instruction and Consolation of the remotest Ages: *for these Words* which I am now about to utter *are true and faithful,* and therefore may be entirely depended upon, as the Foundation of the most chearful Confidence. And what are these important Words? *And He said, It is done:* The great Work is now accomplished, the Redemption is compleat: *I am the Alpha and the Omega, the Beginning and the End,* whose Nature and Promises are for ever the same; and in Consequence of all this, *I will give to him that is athirst, of the Fountain of the Water of Life freely* *. To the same Purpose are those remarkable Words in the next Chapter, so near the Close of the Canon of Scripture, *I JESUS have sent mine Angel,* or Messenger, *to testify these Things unto the Churches,* as Things in which all the Churches are most intimately concerned; and to give the greater Weight to them, let it be remembered, *I am the Root and the Offspring of David, and the bright and Morning Star.* And observe, whither so pompous an Introduction tends, and where it centers: *The Spirit and the Bride say, Come: And let him that heareth say, Come*; for whoever he be, he may join in proclaiming the Invitation: *Let him that is athirst come; and whosoever will, let him take of the Water of Life*

* Rev. xxi. 5, 6.

Life freely *. My Brethren, had our LORD allowed us, as it were, to chuse for ourselves, and to dictate to him in what Words he should express himself to us, to silence every Doubt, and to banish every Fear, I cannot imagine that we could have found any more expressive Form of Speech than this, *Whosoever will, let him come, and take of the Water of Life freely.* And can we suspect, that the Lord of Truth and of Glory would speak a Language foreign to his Heart? that he would mock and delude unhappy Mortals with insincere Proposals and airy Hopes? That be far from him, and the Thought be far from us! *Hath he spoken, and shall he not do it? Hath he promised, and shall he not make it good?* But further,

2. Let the *Spirit* of CHRIST witness his Readiness to relieve thirsty Souls.

I know, there is a great deal of Difference between the common Operations of the Spirit on the Minds of those who continue obstinate and impenitent, and those special Influences by which he sweetly but powerfully subdues the Hearts of those *who are chosen in CHRIST JESUS before the Foundation of the World.* Yet I am persuaded, that none to whom the Gospel comes are utterly neglected by that Sacred Agent. 'Tis observable to this Purpose, that *Stephen* charges it upon the *Jews*, that they and their Fathers *had always resisted the Holy Ghost* †. Now this Charge of *resisting him* plainly supposeth, that he had still been *striving with them*; for if there had been no Attempt on the one Hand, there could have been no Resistance on the other. If then the Spirit of GOD wrought in some Degree on all the *Jews*, throughout every Age and Period of their State, it seems highly reasonable to believe, that he works on those who enjoy the Gospel now; since this Dispensation, with special Reference to the extraordinary Effusions of the Holy Ghost, is called by the Apostle, *The Law of the Spirit of Life in CHRIST JESUS* ‡.

For the farther Confirmation of this, I question not, but I might appeal to the Experience of every one that hears me this Day. Surely none of you that are come to

* Rev. xxii. 16, 17. † Acts vii. 51. ‡ Rom. viii. 2.

to Years of Diſcretion, have always been unaffected with Divine Things. Some Impreſſions have been made, ſome Convictions awakened, ſome Purpoſes formed: And in all theſe Inſtances GOD is drawing you, and *the Spirit ſays, come.* Now, as the Spirit operates under the Direction of the Lord JESUS CHRIST, theſe Calls of the Spirit are to be conſidered, as Evidences of that Readineſs in CHRIST to beſtow the Bleſſings of the Goſpel, which I am now endeavouring to prove.

3. Let the *Tears* of CHRIST witneſs his Readineſs to relieve thoſe who hunger and thirſt after Righteouſneſs.

If we have not ſome very inveterate Suſpicion of a Perſon's Inſincerity and Artifice, we readily believe, that his Heart is touched when we ſee the Tears flow from his Eyes. Behold then *the Tears of a* REDEEMER *over periſhing Souls*, and judge by them of the Compaſſions of his Heart! You know that celebrated Inſtance, when *He beheld Jeruſalem and wept over it* *. Our LORD was then in a triumphant Proceſſion, attended by Acclamations of the People, who were ſhouting *Hoſanna to the Son of David:* And as for *Jeruſalem*, which he beheld from the Mount of *Olives*, it was a City pollured with enormous Crimes, and the Abode of his moſt implacable Enemies, who were then actually conſpiring his Murther, which he knew they would in a few Days effect. Juſtly might he have triumphed in that approaching Ruin, which he knew a righteous GOD would bring upon them, for that as well as their other Provocations. But behold his Compaſſion! Inſtead of inſulting, he weeps over them, and ſays, *If thou hadſt known, even thou, in this thy Day*, which even yet is continued, *the Things that belong to thy Peace!* —— *but now they are hid from thine Eyes.* The natural broken Language of genuine and overflowing Sorrow! Surely nothing can be more melting, than *ſuch Tears, falling from ſuch Eyes, and in ſuch Circumſtances.* And if our LORD could not give up the impenitent Sinners of *Jeruſalem* without weeping over them, ſurely he will not deſpiſe the humble and penitent

* Luke xix. 41.

nitent Soul, who is, perhaps with Tears, seeking his Favour, and flying to his Grace as his only Refuge.

4. Let the *Blood* of CHRIST witness, that he is ready to impart the Blessings of his Gospel.

The *Tears* of our blessed REDEEMER must needs be convincing and affecting, if the Mind be not sunk into an almost incredible Stupidity; but *his Blood* is still more so. View him, my Brethren, not only in the previous Scenes of his Abasement, his Descent from Heaven, and his Abode on Earth; but view him on Mount *Calvary*, extended on the Cross, torn with Thorns, wounded with Nails, pierced with a Spear; and then say, whether there be not a Voice in each of these sacred Wounds, which loudly proclaims the Tenderness of his Heart, and demonstrates, beyond all Possibility of Dispute or Suspicion, his Readiness to relieve the distressed Soul, that cries to him for the Blessings of the Gospel. He died to purchase them, not for himself, but for us; and can it be thought he will be unwilling to bestow them? We may well conclude that he *loved us*, since he *shed his Blood* to *wash us from our Sins* *: For *greater Love hath no Man than this, that a Man lay down his Life for his Friends* †; *but he hath commended his Love towards us*, hath set it off by this illustrious and surprizing Circumstance, *that while we were* Strangers and *Enemies, he hath died for us* ‡.

5. Let the *Experience* of every pious Soul, whether on Earth or in Heaven, witness the Readiness of CHRIST to communicate the Blessings of his Gospel for the Relief of those who thirst for them.

Could we lift up our Eyes to the Regions of Glory, and count all the happy Spirits which are arrived there from these Abodes of Darkness and Sorrow, we should find in each of them an everlasting Witness, and Monument, of the great Truth I am now labouring to assert. Should we behold them in their Robes of Majesty, with their golden Crowns, and their victorious Palms, and enquire as the Apostle did, *Who are these that are clothed in White Robes, and from whence do they come?* The Answer would be the same: *These are they*

* Rev. i. 5. † John xv. 13. ‡ Rom. v. 8.

they who are come out of great Tribulation, and they have washed their Robes, and made them White in the Blood of the Lamb *. They have found him both a powerful and a compassionate Saviour, and therefore they are fixed in a State of undecaying Felicity. And some of them could confess even the blackest Crimes, committed before they were brought to an Acquaintance with him; but they were no Bars in the Way of that Grace, which is extended and magnified, even to the chief of Sinners.

The Experience of the Saints in Heaven witnesseth this; and the Experience of the Saints on Earth doth as it were echo back their Testimony. Would you have living and visible Witnesses? Blessed be GOD, they are not wanting: I hope, I may add, they are not far distant; and with Regard to many of you that hear me this Day, I hope and trust, that you have *the Witness within* you. I doubt not, but several in this Assembly may say, *As we have heard, so have we seen and felt:* Many a one, that may lay his Hand on his Breast, and cry out in the Words of the Psalmist, *This poor Man cried, and the LORD heard him, and delivered him from all his Trouble* §, from that which was incomparably more than all the rest. "Oppressed with a Bur-"then of Grief and of Fear, I threw myself at the "Feet of a REDEEMER, and he gently raised me; "he kindly embraced me; he smiled upon my Soul, "and said, by the Voice of his blessed Spirit, *Be of* "*good Chear, thy Sins are forgiven thee.*" What can we oppose to such a Cloud of Witnesses? Let us chearfully admit the Evidence. Let us joyfully trust the Power and the Grace of Him, who this Day renews his compassionate Invitation, and says, and *crieth*, as in the Text, *If any Man thirst, let him come unto me and drink:*

III. I conclude with a more particular Application.

And here I would address myself, —— to those who do not yet thirst after Gospel-Blessings, —— to those who are now thirsting after them —— and to those who have alreadey received some Refreshment.

1. Let

* Rev. vii. 13, 14. § Psal. xxxiv. 6.

1. Let me apply myself to those who do not yet thirst after the Blessings of the Gospel.

And are there none of that Character among you? Are there none in this Assembly, who hear me with Negligence and Coldness, and know in their own Conscience that the Bent of their Desires and Pursuits is directed quite another Way? My Friends, I have a Message from GOD to you; and I would intreat you, that you would suffer your Consciences to answer these Two Questions, plain indeed, but of infinite Importance. —— Are not the Blessings which CHRIST offers, worth thirsting for? —— And is not the Time approaching, when, if you persist in your present Neglect, you will thirst for them in vain?

Are your Souls sunk into so degenerate a Taste, and are you so divested of the common Reason of Men, as not to see, that the Blessings proposed are highly excellent, and well worthy the most ardent Desire, and the most vigorous Pursuit, of every guilty yet immortal Creature? Is it not truly desireable, that our Guilt should be cancelled, that the Displeasure of GOD should be averted, and his Favour secured? and that our Souls should be purified, strengthened, and supported by Divine Consolations, now, until they are conducted to a State of everlasting Happiness? Is it not desireable, that a Creature made for a perpetual Duration, should have some more stable and permanent Happiness than this mortal Life?

You know in your own Consciences, that these these Things are truly desirable: And would to GOD, you would seriously compare them with those vain Cares, and those sordid Pleasures, for the sake of which you neglect and despise them. How utterly contemptible would those Cares and Pleasures appear! How unworthy even of a Mention or a Thought, when brought into such a Comparison!

But let me farther enquire, is not the Time approaching, when you will thirst for these Blessings in vain? You are now insensible of your Need of them, and lose yourselves in a Variety of amusing Dreams, in which you fancy you are possessed of some considerable Happiness. But, wretched Creatures, in a few

few Years at moſt Death will awaken you; and then you will know the Value of thoſe Bleſſings which you now deſpiſe; then you will feel an inſatiable Thirſt after them. Your Caſe will then appear exactly like that deſcribed by the Prophet, *As when a hungry Man dreameth, and behold he eateth; but he awaketh, and is not ſatisfied; or as when a thirſty Man dreameth, and behold he drinketh, but he awaketh, and behold he is faint, and his Soul hath Appetite* *. The Appetites of your Souls after thoſe valuable Refreſhments will then be excited; but, alas! they will be excited only to torment you. It is a moſt melancholy Caſe which is repreſented in the Parable, of a poor Creature, who, after he had paſſed his Life in the Midſt of the moſt overflowing Plenty, was at length plunged into a State of Indigence and Miſery, from which he beheld *Abraham* afar off, and *Lazarus* in his Boſom; and *he cried, ſaying, Father Abraham, have Mercy on me, and ſend Lazarus that he may dip the Tip of his Finger in Water and cool my Tongue, for I am tormented in this Flame* †. It ſeemed a very modeſt Petition; he could hardly have aſked a ſmaller Favour than a Drop of Water; and there ſeemed ſomething peculiarly mortifying, in receiving it from the Finger of *Lazarus*; and yet you know by the Sequel of the Story, that even this was denied him. This is the Repreſentation, which our REDEEMER himſelf hath given us, of the Condition of Sinners in the Eternal World: And will it not be a dreadful Condition to you? eſpecially when aggravated by thoſe Rivers of Living Water which once ſurrounded you, and by this gracious Proclamation, ſo often repeated, and ſo often deſpiſed; *If any Man thirſt, let him come unto me and drink.*

2. I would addreſs myſelf to thoſe, who are now thirſting for the Bleſſings of the Goſpel.

I hope, through Grace, there are ſome ſuch amongſt you; ſome, whoſe Thirſt is excited by what hath now been ſpoken, and are borrowing the Words of *David*, in a ſublimer Senſe than that in which they were originally intended; *Oh that one would give me to drink*

* Iſa. xxix. 8. † Luke xvi. 24.

of the Water of the Well of Bethlehem * ! Oh that I might taste of those delightful Streams, which flow from the Rock of Ages! To you, my Friends, I would briefly say, —— Consider the Thirst you feel as a Token for good, —— and be importunate in your Addresses to Him, who is so able and willing to grant a Supply.

You may consider the Thirst which you feel as a Token for good. The Generality of Mankind despise these Blessings: And why do you desire them? Surely you may consider these Desires as of a Heavenly Original. It is the Voice of CHRIST, that is now speaking; it is the Spirit of CHRIST, that is now pleading with your Heart; so that I may say to you, as was said to the Blind Man in the Gospel, who was so earnestly begging a Cure, *Be of good Comfort, rise, he calleth thee* †. What can therefore remain, but that you should immediately apply yourselves to him. Go directly, and plead the Case with him. Prostrate thyself, Oh humble Penitent; prostrate thyself before his Throne, and say, "Blessed JESUS, thou that knowest "all Things, knowest that I *thirst* after the Blessings of "thy Gospel. Thou seest that I most ardently long "for the Pardon of Sin, the Favour of GOD, the In"fluences of thy Spirit, and the Glories of thine Hea"venly Kingdom. I am fully persuaded, that with "Regard to all these thou art able to do for me abun"dantly above all I can ask or think. And wilt thou "not relieve me? Wilt thou not *give me to drink?* "Wherefore then are thine Invitations published in "the Gospel? Wherefore didst thou proclaim those "gracious Words, which have been this Day so fre"quently repeated in thine House? Why does thy "Spirit even now work upon my Heart, and raise "there this Fervency of Desire? Wherefore didst thou "*weep?* Wherefore didst thou *bleed?* Wherefore didst "thou *die*, if thou hadst no Compassion for perishing "Sinners? But *thou hast Compassion*; thou hast already "extended it, to Thousands on Earth, and Millions "in Heaven. *LORD, I believe; help thou my Unbelief!* "I throw myself at thy Feet; nor can I fear I shall "perish there, unless Infinite Power be weakened, and "Infinite

* 2 Sam. xxiii. 15. † Mark x. 49.

"Infinite Love be exhausted." If but one Soul return from the Assembly with these Sentiments, and these Resolutions, all the Labours of this Day, and many former Days, will be abundantly repaid; for that Soul will surely be relieved, and GOD in CHRIST be glorified and exalted. And now,

3. I would conclude, with addressing myself to those who have already tasted these Refreshments. With regard to such I would offer the following Exhortations.

Be thankful for the Refreshments you have already received. Bless GOD, that such merciful Provision is made in the Gospel, for the Relief and Comfort of necessitous Creatures; and above all, be thankful, that you have been engaged to seek and to prize it, while so many are as it were *dying for Thirst*, in the Midst of these overflowing Streams. It is said of *Hagar* *, That when she was almost perishing in the Wilderness, *the LORD opened her Eyes, and she saw a Fountain of Water.* So it is in your Case; the LORD hath opened your Eyes, and therefore you have seen this Fountain.

Be solicitous, that others may taste those Refreshments which have been imparted to you. It is said of *Hagar*, in the Passage cited above, That when GOD had discovered this Supply, she not only drank herself, but *gave to her Child, and he also drank.* So should you, my Friends, be charitably concerned for the Happiness of others as well as for your own. You that are Parents should be concerned, that your Children may drink; and you that are Masters, that your Servants may drink; and all, that your Friends and Neighbours may be refreshed. For, blessed be GOD, there is no Danger of sinking this River by repeated plentiful Draughts: Still would it flow on, still would it overflow its Borders, though not only we, but all the Inhabitants of the Earth, should not merely taste it, but live upon it. Which leads me to add,

Continue your Application to CHRIST for farther Supplies. We are told, that the miraculous Stream which flowed from the Rock attended the *Israelites* in their various Removes. They still *drank of the Rock*

* Gen. xxi. 19.

that followed them, and that Rock was CHRIST *. Such are the Waters that flow from the Rock of Ages; they do not only refresh the Soul on its first Conversion, but they afford it daily Comfort and Support. Be constant therefore in your Applications to CHRIST, and diligent in the Use of all appointed Means for deriving Influences from him.

To conclude all, Long after the Heavenly World, where you shall receive a more abundant Supply. The Waters which followed *Israel* through the Wilderness, failed when they came into an inhabited Land: But this River of Life will never forsake the Believer; it will flow with him sweetly through the dark Valley of the Shadow of Death, till it spreads itself into wider and deeper Streams, in the lovely Regions of the Heavenly *Canaan*. Thus are we told, that in the *New Jerusalem the River of the Water of Life proceedeth from the Throne of GOD and of the Lamb* †. And thus our LORD assures the *Woman of Samaria, Whosoever drinketh of the Water that I shall give him, shall never thirst; but it shall be in him as a Well of Water springing up into Everlasting Life* ‡. What then remains, but that we each of us cry out, as she did, LORD *give us of this Living Water, that we may thirst no more, nor come*, as now, to these Ordinances *to draw!* Amen.

* 1 Cor. x. 4. † Rev. xxii. 1. ‡ John iv. 14, 15.

AN

A N

H Y M N.

I.

THE Lord of Life exalted ſtands,
Aloud He cries, and ſpreads his Hands:
He calls Ten Thouſands Sinners round,
And ſends a Voice from every Wound.

II.

"Attend, all ye that thirſt, draw near,
"And ſatiate all your Wiſhes here!
"Behold, the living Fountain flows
"In Streams as various as your Woes!

III.

"An ample Pardon here I give,
"And bid the ſentenc'd Rebel live;
"Shew him my Father's ſmiling Face,
"And lodge him in His dear Embrace.

IV.

"I purge from Sin's deteſted Stain,
"And make the Crimſon White again;
"Lead to Celeſtial Joys, refin'd,
"And laſting as the deathleſs Mind.

V.

"Muſt I anew my Pity prove?
"Witneſs the Words of melting Love,
"The guſhing Tear, the lab'ring Breath,
"And all theſe Scars of bleeding Death."

VI.

Bleſs'd Saviour, I can doubt no more;
I hear, and wonder, and adore:
Panting I ſeek that Fountain-Head,
Whence Waters ſo Divine proceed.

VII.

Clear Spring of Life! flow on, and roll
With growing Swell from Pole to Pole,
'Till Flowers and Fruits of Paradiſe
Round all thy winding Current riſe!

VIII.

Still near thy Stream may I be found,
Long as I tread this earthly Ground!
Chear with thy Wave Death's gloomy Shade;
Then thro' the Fields of *Canaan* ſpread!

Reflections on the Conduct of Divine Providence in the Series and Concluſion of the late War:

A

SERMON

PREACHED at

NORTHAMPTON,

APRIL 25, 1749.

Being the Day appointed by his MAJESTY

FOR A

GENERAL THANKSGIVING

On Account of the PEACE concluded with FRANCE and SPAIN.

PSALM cvii. ult.

Whoſo is wiſe, and will obſerve thoſe Things, even they ſhall underſtand the Loving-Kindneſs of the LORD.

AS almoſt all the Nations of the Earth have, from their firſt Plantation upon it, had ſome Forms of Religion among them, (though alas thoſe Forms have been too generally erroneous and ſuperſtitious,) it is obſervable, they have had Recourſe to their Sacred Solemnities, when they have been paſſing from Peace to War, or from War to Peace. Among ſome of the moſt celebrated of the *Antients*, War was proclaimed by the Miniſters of Religion, and Military Expeditions were opened by devout Proceſſions and publick Sacrifices; whereby they ſeemed to appeal to their Deities as Witneſſes of the Juſtice of their Cauſe, and profeſſedly to put themſelves under their Protection *. And when the Strife of War has ceaſed, pacifick Treaties have generally been confirmed by the Sanction of mutual Oaths; and the Feſtivities which have accompanied the Concluſion of them, have crouded the Temples with Worſhippers, as well as the Streets and Houſes with Tokens of Rejoicing. Well then may ſuch Cuſtoms prevail in *Chriſtian* States, where our Dependance on Divine Providence is known to ſuch Advantage;

* I am perſuaded, that the 149th *Pſalm* is an Ode of this Kind, that was ſung, when *David*'s Army was marching out to War againſt the Remnant of the devoted Nations, and firſt went up in ſolemn Proceſſion to the Houſe of GOD, there as it were to conſecrate the Arms he put into their Hands. *The Beds* referred to, ver. 5, *on which they were to ſing aloud*, were probably the Couches on which they lay at the Banquet attending their Sacrifices; which gives a noble Senſe to a Paſſage, on any other Interpretation hardly intelligible.

vantage; and most suitable is it to a Sovereign, who Esteems it his Honour to be called *the Defender of the Faith*, after having so often called us together to supplicate the Divine Blessing on his Arms, thus to assemble us this Day to return our Thanks to the great Disposer of all Events, for the Success with which he has crowned our Negotiations of Peace. And surely our chearful Compliance is the more evidently reasonable, as all the Successes of the War Abroad, glorious as some of them have indeed been, were so balanced by Events of a different Nature, that our Governors (who sing not *Te Deum* in vain,) did not think it convenient to appoint one Day of general Thanksgiving on the Account of them.

As we well know Divine Providence to be concerned even in the minutest Affairs of the Animal or Vegetable Creation, we must certainly, on the most obvious Principles, acknowledge its Interposition where large Communities of Men are in Question: With relation to these it is peculiarly said, *I form the Light, and create Darkness; I make Peace, and create Evil; I the LORD do all these Things* *. And as a careful Attention to Providence is always our Duty and Interest, it will especially appear so in Proportion to the Importance of the Events it produces and directs. To such Reflections therefore I would this Day invite you, and I know not how to do it better than in the Words of the *Text*; which are the more suitable, as the Vicissitudes to which they immediately relate are evidently of a publick Nature; Circumstances, whereby Men were on the one Hand blessed with *Prosperity and Plenty*, or on the other Hand *diminished and brought low, thro' Oppression, Affliction and Sorrow* †, by such Revolutions as did not only affect Numbers of private Persons, but *poured Contempt upon Princes, and caused* those that had once been distinguished, perhaps in Cities, Provinces, or Armies, *to wander* forlorn *in the trackless Wilderness* ‡. All these Things are supposed under a Moral Government and Super-intendency, which should at length *cause the Righteous to rejoice*, and *Iniquity*, how loudly soever it had for a while triumphed and insulted, *to stop its Mouth* ‖, con-

* Ver. 7. † Ver. 39. ‡ Ver. 40. ‖ Ver. 42.

confounded and aſhamed. And then it is added, *Whoſo is wiſe, he will obſerve theſe Things*; ſo obſerve them, as to ſee the ſecret Hand of GOD in them, even where the Train of Events is moſt natural: And *they* who attend to them in this Light, *ſhall underſtand the Loving-Kindneſs of the LORD* to them that fear him, which ſhall emerge glorioufly out of every Cloud that might ſeem for a while to darken it. Thus the *Pſalm* ends: And the Prophecy of *Hoſea* concludes with a Paſſage exactly parallel to this, in which my *Text* ſeems to be quoted and paraphraſed: *Who is wiſe, and he ſhall underſtand theſe Things? prudent, and he ſhall know them? for the Ways of the LORD are right, and the Juſt ſhall walk in them; but the Tranſgreſſors ſhall fall therein* *.

Permit me then ſolemnly to call you this Day, to make a ſerious Pauſe, and to employ that Receſs from other Buſineſs which the Seaſon and the Place gives, in looking back upon the Series of Events thro' which we have lately paſſed, as thoſe that, believing the univerſal Government of GOD, *would regard the Works of the LORD, and conſider the Operation of his Hands* †. The Power of Reflection is the Glory of the rational Nature: May we now be directed to a proper Uſe of it! And it will afford us a calm Pleaſure, which, though in theſe Circumſtances not unchaſtiſed with Pain, is nevertheleſs much to be preferred to all the Joys of a licentious Mirth, to *the Laughter of Fools*, which *Solomon* eſteemed *but as the crackling of Thorns under a Pot* ‡.

It would very ill become me, to pretend to a Knowledge of the ſecret Springs of thoſe Events which have lately paſſed before us, or to ſet up for any peculiar Penetration in judging of Things which are moſt apparent. But there are certain obvious Remarks which ariſe from Circumſtances univerſally known, which though they be important in proportion to the Degree in which they are obvious, ſome for want of Attention may not fall upon, and others may not diſcern in that Connection which is like to render them moſt uſeful. I think it therefore congruous to the Relation in which I ſtand to you, and to the Occaſion of this Day's Aſſembly,

* Hoſ. xiv. 9. † Iſa. v. 12. ‡ Eccl. vii. 6.

ſembly, to endeavour to guide your Meditations to them, and to aſſiſt you in dwelling on the Review.

Let me then mention ſeveral Things which have lately paſſed before the Eyes of all *Europe*, as worthy of your farther Remembrance and Conſideration. And I ſhall endeavour to do it without any unneceſſarily ſevere Reflections upon thoſe of our Neighbours, with whom we have lately been contending. When Hoſtilities were once commenced, many of the Events moſt grievous to us were juſtifiable by the Laws of Nations: And ſo far as Ambition, or any other evil Principle, might be the Occaſions of opening them, may *the great Preſerver of Men* forgive it, and make us and our new Friends for the future wiſer and happier! In the mean Time, as the moſt ſolemn Acts of mutual Reconciliation have paſſed, it would be unworthy the Generoſity of *Britons*, to rehearſe the Wrongs, they could not but once apprehend and reſent. But it is ſurely conſiſtent with the ſincereſt Reconciliation, and with all the Rules of Propriety and Decency, on ſuch an Occaſion as this, to commemorate the Divine Goodneſs to us in Events, which during the Breach were afflictive to thoſe who were then our Enemies: And it is with no unfriendly Diſpoſition that we wiſh, they likewiſe may remember them for their future Inſtruction. I ſhall not therefore make any farther Apology, for what of this Nature may occur; but proceed to thoſe Reflections, which may be naturally ſuggeſted from what we may eaſily recollect of the *Riſe*, *Progreſs*, and *Concluſion* of the War; Reflections, which it may in many Inſtances be pleaſant to purſue, and I hope in all profitable to retain.

I. Let us recollect, how much we are obliged to the Divine Goodneſs, that the late War hath not proved our Deſtruction, or that of our *Proteſtant* Neighbours.

Nothing is more common, than for thoſe who have long been pampered with the Bleſſings of Peace, in the Height of their Spirits, to plunge themſelves into War with a Kind of wanton Confidence, like that with which *the Horſe ruſhes into the Battle* *: But the Iſſue has been ſo frequent, that it grew into a Proverb many Ages ago, *they who take the Sword periſh with the Sword* †.

Let

* Jer. viii. 6. † Mat. xxvi. 52.

Let us adore the Divine Goodneſs, that *Great-Britain* is not added to the Inſtances which illuſtrate it. It is the more reaſonable particularly to acknowledge it, conſidering how ill we were provided with ſome Kind of Preparations, and how deſtitute of Alliances when the War with *Spain* broke out; and how deplorably, I will not pretend to ſay by what ſad Fatality, we have ſince been diſappointed in our Expectations from ſome, who were moſt evidently joined with us in a Community of publick Intereſt, had publick Intereſt been duely underſtood or regarded.

But it is ſufficient to have hinted at this. Let me rather call back your Thoughts this Day to the Storm that hung over us, when *France* was preparing for ſo formidable an Invaſion, and GOD *blew with his Wind, and ſcattered them* *, and ſtrewed their own Shores with the Wreck of thoſe Ships and Men, which had been Armed for our Deſtruction; an Event, the Importance of which there were few that then thoroughly underſtood, though what ſince happened opened the View more diſtinctly upon us. I here refer to that bold Attempt, then concerted, and quickly after made, by the Enemies of *Britain* at Home, in Concurrence with thoſe Abroad. And let me now more ſolemnly recall to your Remembrance that Day of Alarm and Conſternation, when a little Spring from the *Northern* Mountains, which ſeemed in its Riſe beneath our Notice, (and was unhappily too much deſpiſed,) ſwelled on a ſudden into a Torrent, that deluged half our Land: When Battalions of deſperate and infatuated Men, having conſecrated their Swords to our Deſtruction in Blood ever to be lamented, bent on compleating the Ruin of their Country, came pouring on us with ſuch ſavage Fury and unreſtrained Impetuoſity; till it pleaſed GOD, according to the Language in which he ſpeaks of the proud *Aſſyrian*, to *put a Hook into their Noſe, and a Bridle into their Jaws*, to *turn them back by the Way which they came* †, even like him *to their own Land*, that they might *periſh there*. Dwell, Sirs, on an Idea, which I hope is already familiar to your Mind, and ought for ever to be retained. Do you not even now tremble to think, what the

* Exod. xv. 10. † Iſa. xxxvii. 29.

the Conſequence would probably have been, if thoſe Weſterly Winds which blew almoſt continually during the ſame Seaſon of the laſt Year, had then been commiſſioned to detain our Forces on the Continent? What an Æra had that been in the *Britiſh* Hiſtory! What a Spectacle to *Europe!* What a Lamentation to Ages unborn! But God wafted over to us ſpeedy Deliverance, ſo that not a Company was kept back; nay, I think I may add, hardly a Man or a Horſe miſcarried. A Deliverance, greatly endeared to us by *the Hand that brought it*, and by the Remembrance of thoſe importunate *Prayers* which we had ſo often preſented in the Day of our Diſtreſs. Purſue the Reflection, and let your Hearts this Day feel anew the tender and lively Gratitude, which you owe to God, and to your Human Protectors.

It becomes us alſo this Day moſt thankfully to recollect, in what undiſturbed *Tranquility* we have generally lived, during this Ten Years War; *ſitting* as in the profoundeſt Peace *under our own Vines and Fig-trees* *; as intire Strangers to thoſe grievous Deſolations and horrid Spectacles, which ſo many Thouſands of our Neighbours have known, as if no Sword had ever been unſheathed. We *immediately* owe it to the Vigilance of our Governors, and the Advantages of our Situation, in Concurrence with the Strength of our Navy, and the Conduct, Courage and Fidelity of thoſe to whom the Command of it was intruſted, (and which the contrary Character and Behaviour of ſome in their Station has, alas, too unhappily illuſtrated:) But let us remember, that the Governors, the Situation, the Navy, the Commanders, in which we rejoice, are the Gifts of a kind Providence, and are to be acknowledged as ſuch. Let the Safety of *Britain* and its Provinces, in Conſequence of all, be the Subject of our repeated and continued Thankſgivings. Nor let us be ſo unfeeling for the *Proteſtant* Intereſt in general, ſo forgetful of former Benefits, ſo inſenſible even of our own preſent and future Security, as not to rejoice, that our Allies, and eſpecially *the United Provinces*, have ſhared with us in the Reſcue God has been pleaſed to give us. Let us adore the Almighty

* Mic. iv. 4.

Almighty, that thoſe *Prayers* for their Safety, which we had ſo much Reaſon to unite with thoſe for our own, have appeared to *come up in Remembrance before GOD*; ſo that they are indeed *as a Brand plucked out of the Burning* *. *Praiſe waiteth for Thee, Oh GOD, in* our *Sion*, on all theſe Accounts; *and unto Thee* may *our Vows be performed* †! the Vows, which we *made when we were in Trouble* and Perplexity, and *lifted up our Eyes unto Thee, from whom our Help cometh*, even to the GOD *that made Heaven and Earth* ‡. But amidſt all the Joy which theſe Reflections may afford,

II. Let us humble ourſelves in the Review of thoſe Rebukes of Providence, which we experienced during the Series of the late War.

I queſtion, whether *Modern Hiſtory* § can produce an Inſtance, in which a War has been entered into with more towering Hopes, with more anticipated Triumph, than that which we proclaimed againſt *Spain*; and probably, the wiſeſt Men amongſt us thought that Confidence no very good Omen of our Succeſs. We ſeemed to think, we had nothing to do but to *gird on our Terrors*, and make the Earth tremble. As if, according to the beautiful Manner in which *Iſaiah* deſcribes the Pride of the *Aſſyrian*, we might at pleaſure go to the Nations that had offended us, as ſecurely and irreſiſtibly as to *the Neſt* of ſome little inſignificant Bird, and *gather their Riches, as one gathereth Eggs that are left, and there ſhould be none to move the Wing, or to open the Mouth, or to peep* ‖. But the Event proved very different: We found, there was ſuch a thing as Military Prudence, and Strength, and Bravery among our Enemies, as well as among ourſelves: And after all the vain Parade with which we ſet out, we returned, in repeated Inſtances, diſappointed and aſhamed; ſo as to have evident Reaſon, after ſuch

* Amos iv. 11. † Pſal. lxv. 1. ‡ Pſal. cxxi. 1, 2.

§ I ſay *Modern Hiſtory*, as I muſt allow the triumphant Confidence with which the *Athenians* ſent out their Navy and Troops to the unfortunate *Sicilian* War againſt *Syracuſe*, where they were ſo deplorably deſtroyed, to be an ever memorable Exception, and ſo far as I can recollect, an Event unparallel'd in its Kind. See *Thucyd.* pag. 430,—432. *Died. Sic.* Lib. xiii. & *Roll. Hiſt. Anc.* L. viii. C. 8.

‖ Iſa. x. 14.

ſuch vaſt Preparations, and ſuch preſumptuous Confidence, to apply to ſeveral of our Projects and Attempts the Words of *Iſrael* by the ſame Prophet *, *We have been with Child, we have been in Pain; we have as it were brought forth Wind; we have not wrought any Deliverance in the Earth, neither have the Inhabitants of the World fallen* before us. For ſucceeding Years during our War with *France*, though the *Britiſh* Soldiery to their immortal Honour behaved ſo bravely, we heard not of one Battle gained, of one Town taken by us or our Allies, on the Continent; while on the other Hand, we received repeated Information of Actions, in which we had greatly the Diſadvantage, and in which Victory was ſnatched out of our Hands by Accidents ſo vexatious, that they are not, even at this Diſtance, to be named; and of fine Towns, more than Memory can number, loſt to the Enemy almoſt as faſt as their Forces could march from one of them to another, ſome without any Reſiſtance, and moſt of the reſt with only a Feint of Defence.

Theſe, Sirs, are mortifying, but they are indiſputable Truths; and they muſt ſtand upon Record, not indeed to the Shame of our Forces or our Generals, but for the Inſtruction of Generations to come, that *with good Advice* they may *make War* †; and that, how well ſoever the Meaſures of it may ſeem to be concerted, they may not, *while girding on their Harneſs, boaſt as if they were putting it off* ‡. I know, that by the War ſome particular Intereſts have been largely advanced, and many conſiderable Advantages for Commerce, while we remained ſo inconteſtably Maſters of the Ocean, gained, which to thoſe concerned in them have more than ballanced their Share in the Publick Expence: But I cannot imagine, that had the Nation diſtinctly foreſeen all the Conſequences, they would have engaged in it with the Eagerneſs they did, when I ſuppoſe the whole Gain that can be ſet down at the Foot of the Account, to ballance the Loſs of ſo many Thouſand Lives, and ſo many Millions of Treaſure, is this, That ſome of our Neighbours are perhaps more exhauſted than we, and are leſs able, ſhould they immediately attempt it, to make themſelves

* Iſa. xxvi. 18. † Prov. xx. 18. ‡ 1 Kings xx. 11.

ſelves terrible to the Liberties of *Europe*. On the whole, juſt as our Cauſe, and upright and ſtrenuous as our Meaſures were, it appears to have been the Scheme of Providence, to ſave *Great-Britain* from ſinking into Ruin, rather than to exalt it: And we have much greater Reaſon to wonder, when we conſider our Circumſtances in Compariſon with our Characters, that Ruin was averted, than that ſo few memorable Advantages were gained, or ſome ſenſible Inconveniencies incurred. In theſe Views,

III. Let us acknowledge the Divine Interpoſition, which facilitated ſo equitable a Peace as that which we this Day celebrate.

I ſhall not enter into any large Diſcourſe on the Bleſſings of Peace in general; ſince, how proper ſoever it may be to recollect them at preſent, the Subject is trite, and many of the moſt material Thoughts which might illuſtrate it, ſufficiently obvious. But I would hint at ſome Things, which are peculiar to the preſent Occaſion. I am perſuaded, diſtant Poſterity will wonder, that ſo equitable a Treaty ſhould take Place, when they conſider a Variety of attending Circumſtances, and compare them with the great Rapidity and Extent of the *French* Conqueſts, and the evident Superiority with which they threatened *the Low Countries*, and by a neceſſary Conſequence *Britain* itſelf, and all its Allies. To ſuppoſe this to have been owing to ſome ſudden Change in the Spirits of Men, moderating their Ambitious Views, and aſſwaging their Thirſt of Plunder and of Empire, would increaſe rather than abate the Wonder; and there are Incidents by which, on very different Principles, the Change of Meaſures may be accounted for; but they are ſuch as ſtill leave Room to ſay, eſpecially when compared with each other, that *it is the LORD's doing, and marvellous in our Eyes* *.

In this View we ſhall naturally think of our late *Succeſſes at Sea*, in the firſt place; whereby the Deſigns of hoſtile Powers were rendered abortive, and thoſe Naval Preparations which were intended to ruin our Colonies, were led Home in Triumph to our own Shores, and

* Pſal. cxviii. 23.

and made at length to pour that Vengeance on themſelves, which they had meditated againſt us; whilſt the Opportunity which our Maritime Force gave us of cutting off their Trade, and at the ſame Time of extending our own, added Strength to the Sinews of War amongſt us, which it weakened amongſt them. Nor are we to conſider that ever memorable Series of Providence which gave *Cape Breton* into our Hands, as inſignificant to this End. For though important Reaſons obliged the Government to reſtore it, it is certain, the Poſſeſſion which we actually had of ſo valuable a Jewel of the *French* Crown muſt add great Weight to our Negotiations, and equitably intitle us to many Advantages which we might not otherwiſe have been able to obtain: Not to ſay what Influence our having ſo long held it, and intimately known its State, Connexions, and Dependances, may have on ſettling and conducting that Colony to our adjacent Province of *Nova Scotia*, which under the Divine Bleſſing (to which I hope we ſhall fervently recommend it,) may be productive of ſignal Advantages, and prove an happy Equivalent for what it has been neceſſary to reſign.

In theſe Things *the Arm of the* LORD hath been *made bare*; and leſt the Part which we ourſelves have had in them, ſhould make us leſs ſenſible of it, GOD hath been pleaſed to interpoſe in other Inſtances, where we could pretend to no Share of Glory. In this View, beſides what I ſaid of the renewed Wonders of Providence in ſo favourable a Diſpoſition of the *Winds* *, we have great Reaſon to reflect on the *Scarcity of Proviſions* in *France*, while we were enriched with Plenty, for many ſucceſſive Years. And though in the mean time Diſtempers reigned among our *horned Cattle*, yet, bleſſed be GOD, never to ſuch a Degree as in ſome neighbouring Countries, where various Proviſions were raiſed to almoſt three Times their former Value. And the Fertility of our *Sheep*, as well as of our Lands, while our *Kine* have been viſited and afflicted, is never to be reflected upon without grateful Acknowledgment; as it hath not only moderated the Price of our Food, but

* See ſome Illuſtration of the Expreſſion here uſed, in my *Sermon*, preached on the *Faſt Day*, 1738-9, and a much fuller in that excellent Pamphlet, called *Britain's Remembrancer*.

but furniſhed us abundantly for thoſe Manufactures, the Trade of which has been carried on extenſively Abroad, ſo much to our national Advantage; in Conſequence of which, we have been much better able to ſupport the neceſſary Expence of the War. And this has taught our Enemies to look upon us, not as an exhauſted ruined People, but as thoſe who had ſtill Reſources ſufficient to render them formidable, and whom it was not their Intereſt to provoke to the laſt Extremities.

I am indeed ſenſible, there are ſome, who being themſelves ſurrounded with all the Bleſſings of Plenty, and attentive only to accidental Perſonal Advantages, or to the happy Conſequences which might have attended ſome ſucceſsful Action on the Seas, or in the Field, at a Criſis like that which has lately occurred, regret the Pacification in which we are this Day called to rejoice. But ſuch ſhould temper theſe ſanguine Views, by remembering, how poſſible it was that another Action might have been unſucceſsful to Us and our Allies, and how dreadful the Conſequences of this muſt have been to the publick Cauſe, and even to *Britain* itſelf; whoſe Army might then probably have been utterly cut off, and whoſe Naval Strength might not have been able to have defended it, if the Wealth and Shipping of *Holland* had fallen into the Hand that was ſtretched out over them. The View indeed is ſo affecting, that it is painful to dwell upon it; and one trembles to think of caſting the Die for ſo deep a Stake, had the Chance been more equal than it ſeems to have been. But one of the firſt unhappy Events which might have attended the Riſque, leads us to reflect on that ſignal Interpoſition of Heaven, which, in the Hour of Extremity, and with a Hand conſpicuous to the whole World, raiſed the Houſe of *Orange* to ſuch diſtinguiſhed Dignity and Power, whereby the Strength of the *Low Countries* is drawn into a Point, and a Steadineſs and Weight is given to their Councils; which will render them reſpectable in the Eyes of all *Europe*, and muſt ſurely put it out of the Power of any neighbouring States, to traverſe our Intereſt in them, and to deprive us of their important Aſſiſtance, if future Emer-

Emergencies ſhould ariſe. From this ſurprizing Event, with many others which have occured of late Years,

IV. Let us take Occaſion to reflect on the Vanity of Human Ambition.

Some of its fatal Effects we immediately ſaw; and I perſuade myſelf, the Hoſtilities which were exchanged between us and our Neighbours, could not ſo far ſteel our Hearts againſt all Sentiments of Humanity, as that we ſhould not tenderly regret on their Side, as well as on our own, the many Sacrifices which were made to that mercileſs *Dæmon*. And who muſt not now be ſtruck, to obſerve how it has repaid its Votaries! We may hope, it will be a Leſſon of Wiſdom, Moderation, and Juſtice, to diſtant Nations, and to future Ages, when they hear and read, how after ſo vaſt an Expence of Blood and Treaſure, after ſo many fine Provinces harraſſed, ſo many rich Cities plundered, ſo many Thouſands and Myriads ſlain in their Prime, the Conſequence of all ſhould be, to quit what had been thus violently uſurped, with this only Conſolation, or little but this, that the Places through which the ſanguinary Proceſſion had paſſed, were left leſs populous, leſs beautiful, leſs opulent, than they had been found, and that perhaps a Day had ruined what Nature and Art had been Years in forming. Can we imagine, that if *France* could have foreſeen, how *France* would have been lacerated, chaſtiſed, and exhauſted, not to ſay in many Inſtances diſgraced, it would have purchaſed the Diſquiet of *Flanders*, of *Germany*, of *Italy*, of *Britain*, at ſo dear a Rate? Surely it would be unjuſt to ſuſpect that, or any Nation under Heaven, of ſo much *diſintereſted Malevolence*. But, as in the Inſtance of *Edom*, it may juſtly be ſaid, *The Pride of their Heart hath deceived them; and the Men of their Confederacy*, the Auxiliary Forces on which they ſo much relied, *have* only *brought them back to their own* impoveriſhed *Border* *. The River roſe with Impetuoſity, and deluged the Lands on either Side; it bore down their Ornaments, and their Wealth, into a Sea of De-

* Obad. *ver.* 3, 7.

Deſtruction; and now its Force and Fury are ſpent, it runs, not unſullied, within its former Channel.

While we reflect upon this, and perhaps ſuppreſs in our Minds ſome of thoſe Reflections which will naturally ariſe upon it, let us pray, that wiſer and more equitable, as well as more benevolent, Meaſures and Principles may prevail among the Rulers of the Earth. And let us rejoice, that the Counſels of *Britain*, and the Conduct of that generous Prince who preſides over them, may teach the Nations Honour and good Faith. The Glory of our Sovereign in this Reſpect muſt be the Joy and Boaſt of his People, far beyond what the Trophies of Conqueſt could yield: And it muſt give a Satisfaction, not to be parallel'd by any little momentary Advantages which a contrary Conduct might promiſe, that Poſterity will teſtify for his *Britannick Majeſty*, how religiouſly his Treaties have been obſerved, and his Engagements fulfill'd; in Conſequence of which his Throne has ſtood firm againſt all Efforts to ſhake it, ſupported by the grateful Affection of a Free People, ſupported above all by the Omnipotent Guardian of Juſtice and Truth.

V. Let the Scenes through which we have paſſed, teach us to value and cultivate Peace at Home.

The publick Virtues of a Prince take off very much from the Merit of Loyalty; and in an Aſſembly like this I need not urge, how much thoſe of ours would increaſe the Infamy of Diſaffection. May they who need ſuch Kind of Leſſons more, reflect how ſadly our Diſſentions at Home have weakened our Strength and our Importance Abroad. Taught by what the Common Intereſt has ſuffered by them, let us exert the utmoſt Influence of our Examples, our Perſuaſions, and our Prayers, to unite all around us in Attachment to our illuſtrious King and his Family, and in unfeigned Love to each other. And Oh that he, whoſe powerful Influence alone can effect it, would ſo ſubdue every unkind Suſpicion and unfriendly Prejudice, as to promote our *Civil* and *Eccleſiaſtical Union* in Degrees which have been hiterto unknown! A Civil and Political Union ſeems ſo eaſy under a Government like ours, that one would

would wonder any ſhould oppoſe it, who have not ſome unnatural Antipathy to Liberty and Proſperity, or whoſe deſperate Circumſtances and Characters do not apparently give them an Intereſt in the Confuſion of the Publick. In Religious Affairs, miſtaken Principles conſcientiouſly admitted and retained may create mutual Difficulties, which may embarraſs the moſt faithful and affectionate *Counſellors of Peace*; not to ſay, how far Secular Intereſt may, in ſome Caſes, increaſe the Embarraſſment. But let us humbly look up to that univerſally acknowledged, but alas almoſt as univerſally neglected, *Head of the Church*, to whoſe all-healing Energy no Evils are incurable; that he may diffuſe thoſe gentle but powerful Influences of *the Spirit of Love*, which may effectually prevent our reviling or ſuſpecting, our judging and deſpiſing each other. As for *Us*, while under an unwilling Neceſſity of continuing ſeparate from our Brethren, may we uſe thankful, peaceful, and unenvied, the Liberty which the Laws of GOD and Man allow! and may growing Experience more fully teach *Proteſtants* of every Denomination, *how good and pleaſant it is for Brethren*, tho' perhaps in different Habits and Aſſemblies, *to dwell together in Unity* *; how much Beauty, and Pleaſure, and Strength, are added to the Community, when it is cemented by ſuch Bonds! Which leads me to a yet more extenſive Reflection,

VI. Let what has paſſed, teach us to conduct ourſelves, and all under our Influence, by ſuch Rules of Prudence and Virtue, as may have a natural Tendency to increaſe our national Strength.

I would not cloud the Feſtivity of a Day, like this, by any thing which might appear an inauſpicious Inſinuation as to the Peace ſo lately eſtabliſhed: May it be as laſting, as it is welcome to any who are concerned in it; and may Providence give *our Children's Children* to rejoice in its happy Conſequences! But we know, that all Human Affairs are uncertain; and it cannot eaſily be forgotten, that the Peace with *France* towards the End of King *William*'s Reign, and that with

* Pſal. cxxxiii. 1.

with *Spain* towards the End of Queen *Anne*'s, did neither of them continue Seven Years. It is however evident, that nothing will tend more to perpetuate this Pacification, than our being ſo provided againſt a contrary Event, that none of our Neighbours may find it their Intereſt, if by a fatal Relapſe it ſhould be their Inclination, to diſturb us.

There are natural and political Precautions to be taken for this Purpoſe, which will undoubtedly be the Care of our Governors, and concerning the Particulars of which none but they who have the Management of publick Affairs can competently judge: But there are others, and thoſe on the whole not leſs important, which are of ſuch a Nature, as well becomes the Teachers of Religion to recommend and enforce; I mean, the cultivating thoſe Moral Diſpoſitions, without which we may venture to ſay, that none other can have a ſufficient Efficacy for the general Safety.

And here no Thought more readily occurs, than the Neceſſity of endeavouring to curb that Taſte for *Luxury* and pleaſurable Expence, which has done ſo much to enervate, diſgrace, and impoveriſh us. One would imagine, that the Degree to which our Finances muſt neceſſarily have been exhauſted during ſo long and expenſive a War, ſhould enforce a prudent Frugality on all who have any Regard for the publick Good. But inſtead of this, were we to judge from the glaring Objects which every where ſtrike us, a conſiderate Man would be tempted to ſuſpect, that the whole Nation, if it acted on any Scheme at all, was fallen into the unhappy Artifice whereby ſo many particular Perſons have been undone; I mean, that of fancying a Credit may be eſtabliſhed among their Neighbours, by making a gay Figure, when there is leaſt to ſupport it. True Prudence would certainly teach us, to endeavour to retrieve our Affairs, while there is a Poſſibility of doing it, by impoſing on ourſelves thoſe *Sumptuary Laws*, (if I may be allowed the Expreſſion,) which the Indulgence of our Superiors ſpares us; that a vain Parade, and an exceſſive Delicacy in the Articles of Food and Dreſs, of Furniture and Equipage, may not melt down our Spirits, and increaſe our Neceſſities; and ſo make us

the more accessible to Corruption, the more averse to those Labours and Dangers, which if we know not how resolutely to face, we shall in Consequence of that be forced to meet, and perhaps the sooner when we turn our Backs upon an Enemy to avoid them.

Permit me farther to observe, of how great Importance it is, that a wise and steady Care be taken in the *Education of Youth*, that they may be *trained up in the Way in which they should go* *; a Care to form them betimes, to strenuous Resolution and Industry, to Activity and Self-denial, to Reverence for Laws and Obedience to just and equitable Government, and in a Word, to every generous Sentiment with regard to the Publick Good and the Liberty of their Country; that they may take an honest Pleasure and Pride (if I may be permitted to say it,) in sacrificing to *that* every personal Interest which may seem to oppose it. The more elevated and distinguished the Station of any one in Question may be, the more important will these Precautions be found, and the more solicitously should such Principles be inculcated: But even in lower Life this Care is necessary; that if those whose Prerogative it is to set the Fashion should fail, as amidst their strong Temptations they so generally do, *all* may not be carried away by the Torrent.

The like Considerations call us, to exert ourselves for the Execution of those wholesome *Laws*, which are enacted for the *Suppression of Prophaneness and Vice*, but which are so frequently violated, and audaciously insulted. Associations of worthy and publick-spirited Men are in this View very desirable; especially for restraining that *Licentiousness*, which if not carried into an Army, is so frequenly brought out of it, even where it has in the main been well disciplined; and which in Civil Life, to which disbanded Soldiers must return, is pregnant with many grievous and fatal Consequences.

I might enlarge here; but these are Hints of Advice, easily suggested by one destitute of all Religion, and which no prudent Atheist would oppose or neglect. It becomes the Servants of the Living God, the Ministers

* Prov. xxii. 6.

niſters of the everlaſting Goſpel, to lead your Thoughts much farther on ſuch an Occaſion: I muſt therefore add,

VII. Let us all be engaged by the Survey we have been taking, to repoſe ourſelves on GOD, and to ſeek His Protection and Favour in the Way He has graciouſly appointed.

We well know him to be the great Diſpoſer of all Events, who *ſpeaks* at Pleaſure, with an efficacious Voice, *concerning a Nation*, as well as a Family, *to plant or pluck up, to build or deſtroy it* *. Our higheſt Wiſdom muſt therefore conſiſt in ſecuring his Favour, by a moſt grateful Reception of his Goſpel, and a faithful and conſtant Compliance with its great and bleſſed Deſign. And indeed it is, as the Apoſtle inſinuates, abſolutely neceſſary, that *Virtue* ſhould be grafted on *Faith* † in order to its flouriſhing. Permit me therefore this Day, ſolemnly to renew the Exhortation I have ſo often given you, that you ſubmit to the Authority of the Word, and of the Son of GOD, and that you endeavour religiouſly to conform yourſelves to the *Chriſtian* Inſtitution; acting as in the Preſence of that holy Majeſty of Heaven, who regiſters all our Actions, and penetrates our Hearts; feeling at all Times the deepeſt and moſt affectionate Senſe of your infinite Obligations to Redeeming Grace; and conſidering yourſelves as continually on the Borders of an Eternal State, where Happineſs or Miſery awaits you compleat and perpetual. Theſe are Motives and Conſiderations, ſuited to produce that Conſiſtency, that Uniformity, that Elevation of Goodneſs, which muſt never be expected on any other Foundation.

And what glorious Hopes might we not form for our dear Country, if Sentiments like theſe were generally to prevail! "Oh *Britain*, thou Nation *ſaved* and "favoured *of the Lord!* If GOD hath ſo powerfully "reſcued thee again and again, plung'd as thou art "into ſo many Exceſſes and Enormities; if *His Arm* "has been thus *made bare* in thy Defence, whilſt many "who boaſt the moſt ancient hereditary Honours, or

* Jer. xviii. 7, 9. † 2 Pet. i. 5.

" whose Atchievements for their Country's Good have
" ennobled their Line, deem it no Stain to their Greatness,
" to shew their Contempt of Religion, and to teach
" every Rank below them, to profane his Sabbaths, to
" neglect his Ordinances, or to affront them yet more
" by their irreverent Attendance, and by every other
" Method to dishonour and outrage that tremendous
" Name, which is the Awe of Heaven, and the Ter-
" ror of Hell; — if he not only spare, but by signal
" Interpositions deliver and bless thee, while Pro-
" phaneness and Riot walk through thy Villages and
" Cities uncontrolled, and almost unreproved too;
" and so many of thy *Watchmen* themselves *sleep over*
" *their Charge*, where they do not by false Principles
" or scandalous Examples *cause their People to err*, — what
" mightest thou not expect were a general Reformation
" to prevail! What Prosperity, what Felicity would not
" attend thee, if thy Princes and thy Nobles appeared
" indeed to reverence the GOD of Heaven, if his Sab-
" baths were religiously observed, his Name honoured,
" his Worship devoutly celebrated, in the Family as well
" as in the Sanctuary; if Pastors, to the Strength of
" Argument and the Fervour of Exhortation, *publickly*
" *and from House to House* *, added the Sanction of a
" blameless, an holy, an edifying Example; and in
" Consequence of this there were a general Solicitude
" in those under their Ministry, however they varied
" in Opinions and in Forms, to unite in *adorning the*
" *Doctrine of GOD their Saviour in all things* †!"

Surely the Consequence must be, that a Nation thus truly *Christian*, tho' far less distinguished by natural Advantages than ours, would appear at once amiable and awful; or, in *Solomon*'s sublime Language, *fair as the Moon, clear as the Sun, and terrible as an Army with Banners* ‡. Our Neighbours would revere us; our GOD would protect us, and shower down his Blessings upon us; the Blessings of Peace and Plenty, which being traced up to their true Source, being also moderately used, and equitably and generously distributed to those that were real and proper Objects of Compassion, would be far sweeter than ever. When our Counsellors

* Acts xx. 20. † Tit. ii. 10. ‡ Cant. vi. 10.

ſellors were faithful, and knew no Intereſt of their own to be compared with that of the Publick; when our Leaders, like that excellent Man who ſo lately fell in our Defence *, *fear'd to ſin, but not to die*; and there was in the Breaſt of every Soldier a calm Reſignation to the Will or GOD, a noble Ambition of ſecuring his Approbation, a well grounded Confidence in his Favour, whether for Time or Eternity; what could we reaſonably dread? Surely, bad as the World is, the Enemies of ſuch a People would be few; and GOD, their Guardian, would make ſuch Enemies to know, that *he who touched them, touched the Apple of his Eye* †.

Whoſe Heart does not kindle at ſuch a Repreſentation? Who that loves his Country, would not form the moſt ardent Wiſhes, that this may be its Character, and its Felicity? May the Repoſe GOD hath been pleaſed to give us, be ſubſervient to this bleſſed End! and now that our publick Counſellors are eaſed of many Burthens which the Exigencies and Operations of the War muſt occaſion, may their Thoughts be directed to the happieſt Meaſures, whereby *Immoralities* may be farther curbed, and pure, genuine, catholick *Chriſtianity* moſt effectually promoted and eſtabliſh'd among us! And may they who ſtand in the firſt Rank of the *Miniſters of Chriſt*, be animated to lead the Way, with a Courage, Magnanimity, and Zeal, which may tranſmit their Names with Glory to the remoteſt Ages, and through the Grace of the Goſpel intitle them to more diſtinguiſhed Honours in the Church above, than any Conſtitution or Prince upon Earth can confer!

To conclude all, with the mention of what in this Connection may eaſily preſent itſelf to our Mind,

VIII. Let the Occaſion of this Day's Aſſembly lead our Thoughts to that univerſal Peace of the Church, which we expect in the latter Day, and to the compleat Peace of the Heavenly World.

How delightful is it to think, that whatever Blemiſhes we for the preſent lament in Churches, whatever Deſolations in States and Kingdoms, there is a Time approaching when all ſhall be remedied; a

* See Col. *Gardiner*'s Life, §. 11. † Zech. ii. 8.

glorious long expected Time, for the Manifestation of which *the whole Creation* seems to *travail and be in Pain* *; when *the Earth shall be filled with the Knowledge of the Lord, as the Waters cover* the Channel of *the Sea* †, and the World shall learn by happy Experience, what *Christianity* is, and what the invaluable Blessings with which it is pregnant. Let us chear our Hearts with the lovely and glorious Prospect of that Day of grand and final Pacification, when, once for all, those who have been armed for the Destruction of each other, *shall beat their Swords into Plow-Shares, and their Spears into Pruning-Hooks*, when *Nation shall not lift up Sword against Nation, neither shall they learn War any more* ‡, having so cordially learnt the Gospel of Peace. Glorious Period, when the Religion of *Jesus* shall universally prevail over the whole Human Race, and disarm their fierce Passions, and regulate their exorbitant Desires, and inspire the most benevolent and generous Sentiments! When Men shall regard their Fellow-Men of all Nations as their Brethren, and desire to see all around them as happy as themselves; forgetting, with a Nobleness of Heart which nothing but the Gospel of *Christ* can inspire, every Personal, yea I will add, every National Interest, which appears inconsistent with the Happiness of the whole Human Species!

But *who shall live, when* GOD *doth this* §? when this great Miracle shall close the Scene of Wonders, which the Christian Revelation has opened? Probably a distant Generation, by whom our Names shall be forgotten, tho' the Event itself be as certain as the Divine Oracles can render it. We will at least, with the First-Fruits of a Temper which shall then so universally prevail, rejoice in the expected Happiness of those, who shall not so much as know that we ever existed.

And if some Regard to personal Engagements will, as it is so natural and so just, mingle themselves with Sentiments like these, let me on this good Occasion call your Thoughts to the much nearer and more important Prospects of the Eternal World; Prospects,

* Rom. viii. 22. † Habak. ii. 14. ‡ Isa. ii. 4.
§ Numb. xxiv. 23.

pects, which I hope are familiar to the Minds of many among us, and to which ſo many ſad Spectacles as daily preſent themſelves here, concur to lead us. 'Tis painful to a truly benevolent Spirit, eſpecially to one who conſiders the remoter Conſequences of Things, to look round on what is generally the State of the preſent World, and to look back on the Hiſtory of Mankind in preceding Times, antient or modern. There is no Branch of Science, with reſpect to which it may be ſo truly ſaid, *He who increaſeth Knowledge, increaſeth Sorrow* * in Proportion to it. In this Reſpect, they ſeem to have the greateſt Advantage, who know only the Story of their own perſonal and domeſtick Afflictions, and thoſe of a little Circle of near Neighbours. Yet ſo is our Nature conſtituted, that we delight and with to know, how it fares, and has fared with others, though at the Expence of a ſad Sympathy: But it is moſt comfortable to reflect, that where GOD has given ſuch a Senſibility of Heart founded on true Principles of Piety and Charity, he hath appointed, that the Soul in which it dwells ſhould not long inherit the Infirmities and Sorrows of human Fleſh, nor multiply Years in the Provinces of Calamity and Miſery. He did not ſend thoſe Heaven-born Graces down to Earth, merely to teach Men to weep the Tears of Humanity, tho' they have their intermingled Sweetneſs too. Unfeigned univerſal Love ſhall infallibly be the Source of Joy. *Yet a little while*, and GOD will draw a Veil over all theſe mournful Spectacles; or rather, he will raiſe us beyond the View of them, to a high and ſerene Situation, from whence the penetrating Eye ſhall command an ample Proſpect, beyond the preſent Stretch even of Thought, and nothing ſhall ſtrike it but Sights of Bliſs.

In the mean Time, let our Eyes be lifted up towards Heaven, in humble Hope, and in fervent Prayer, for the publick Proſperity, for the Prevalency of true *Chriſtianity* in the whole World, eſpecially in our own Country; and above all, (as it is that in which we

* Eccl. i. 18.

are firſt and moſt intimately concerned,) for its Prevalency in our own Hearts; that we may ſteadily retain it, that we may faithfully practiſe it, that we may daily advance in our Conformity to it. So ſhall we *underſtand the Loving-Kindneſs of the Lord*, in the general Conduct of preſent Affairs; and though there may be Myſteries of Providence which we cannot particularly explain, ſhall aſſuredly believe, that *all the Paths of it are Mercy and Truth*, and find the trueſt and the ſecureſt Peace in our Paſſage to everlaſting Joy. AMEN.

A HYMN

A HYMN *ſung after the* SERMON, *to the* TUNE *of the Old* Fiftieth Pſalm.

I.

NOW let our Songs addreſs the GOD of Peace,
Who bids the Tumult of the Battle ceaſe.
The pointed Spears to Pruning-Hooks he bends,
" And the broad Faulchion in the Plow-Share ends."
His pow'rful Word unites contending Nations
In kind Embrace and friendly Salutations.

II.

BRITAIN, adore the Guardian of thy State;
Who high on his Celeſtial Throne elate,
Still watchful o'er thy Safety and Repoſe,
Frown'd on the Counſels of thy haughtieſt Foes:
Thy Coaſts ſecur'd from ev'ry dire Invaſion
Of Fire and Sword, and ſpreading Deſolation.

III.

When Rebel-Bands with deſp'rate Madneſs join'd,
He waſted o'er Deliv'rance with his Wind;
Drove back the Tide that delug'd half our Land,
And curb'd their Fury with his mightier Hand:
'Till dreadful Slaughter and the laſt Confuſion
Taught thoſe audacious Sinners their Deluſion.

IV.

He gave our Fleets to triumph o'er the Main,
And ſcatter Terrors croſs wide Ocean's Plain;
Oppoſing Leaders trembled at the Sight,
Nor found their Safety in th' attempted Flight:
Taught by their Bonds, how vainly they pretended
Thoſe to diſtreſs whom *Iſr'el*'s GOD defended.

V.

Fierce Storms were ſummon'd up in *Britain*'s Aid,
And meagre Famine hoſtile Lands o'erſpread:
By Suff'rings bow'd, their Conqueſts they releaſe,
Nor ſcorn the Overtures of equal Peace.
Contending Pow'rs congratulate the Bleſſing,
Joint Hymns of Gratitude to Heav'n addreſſing.

VI.

While we beneath our Vines and Fig-trees ſit,
Or thus within thy ſacred Temples meet;
Accept, great GOD, the Tribute of our Song,
And all the Mercies of this Day prolong!
Then ſpread thy peaceful Word thro' ev'ry Nation,
That all the Earth may hail thy great Salvation.

The Guilt and Doom of CAPERNAUM, *ſeriouſly recommended to the Conſideration of the Inhabitants of* LONDON:

IN A

SERMON

PREACHED at

SALTERS-HALL,

AUGUST 20, 1749.

PUBLISHED

On Occaſion of the late Alarm by the Second Shock of an EARTHQUAKE, MARCH 8, 1749-50.

WITH A

PREFACE relating to that Awful Event.

PREFACE.

THIS plain Sermon which I now offer to the Publick, was preached to a very large and attentive Auditory, the laſt Lord's Day that I ſpent in *London*, from ſuch Hints as my many Engagements in Town would permit me to prepare; and it was delivered, with thoſe genuine Marks of deep Impreſſion on my own Mind, which often do more to command Regard to a Preacher, than any Accuracies of Compoſition. It was judged ſo ſuitable to the State of Things in that City, by ſome who had long enjoyed Opportunities of knowing it much better than myſelf, and for whoſe Judgment I had a great Regard, that I was immediately deſired with ſome Importunity to ſend it to the Preſs: But I thought I had then ſufficient Reaſons for putting a Negative upon that Requeſt; eſpecially ariſing from my Deſire of diſpatching, with all convenient Speed, the remaining Volumes of the *Family Expoſitor*; a Work, which having finiſhed in Short-Hand I am now tranſcribing for the Preſs, and which I never intermit for one Day. But what has ſo lately paſſed in *London*, has renewed ſuch a ſolicitous Concern in my Mind for its Inhabitants, amongſt whom I have ſo large a Number of valuable Friends, that it has ſuggeſted to me the Thought, and after a little Deliberation the Reſolution, of doing that unaſked, which before I had reſolutely declined.

Con-

Conſidering the Lethargick State of ſo many Souls, I have long thought it the Prudence of Chriſtian Miniſters, to improve thoſe *publick Alarms*, which remarkable Providences may excite in the Minds of conſiderable Numbers, by renewing thoſe plain and earneſt Remonſtrances, which in calmer Life Men are ſo ready to neglect. I doubt not, but whilſt I was Yeſterday repreſenting theſe Things to my own Congregation, that many of *my Brethren in the City* (and I look on all the Miniſters of Chriſt as my Brethren,) were wiſely availing themſelves of the Conſternation into which ſo many were thrown on *Thurſday Morning*; and that very ſuitable Things were ſaid, of which ſome will ſoon be made publick. Yet I cannot but hope, that the Peruſal of what ſo many Hundreds heard, before an *Earthquake* was thought of by them or by me, and when there was nothing uncommon to awaken an Attention, may have its peculiar Weight. I hope, it will renew the Impreſſions which were formerly made on the Hearers, and communicate (as ſuch Truths are now ſo evidently ſuitable,) the like Impreſſions to many more. I know not, that I have myſelf been more awfully affected with any Sermon I have publiſhed or preached: I may ſay in a literal Senſe, that I have tranſcribed it *with Tears and Trembling*, and that *Horror hath taken hold upon me* * in the Review of what is here repreſented. I am not aware of having made any material Alteration in the Subſtance of the Diſcourſe, eſpecially in its moſt intereſting Parts; though I cannot pretend to anſwer for it, that every Sentence is juſt as it was delivered. But I hope that I ſhall be excuſed, if in the Remainder of this *Preface*, I add a kind of Supplement to the Sermon, and addreſs myſelf to the Inhabitants of *London*, (for whom I am under ſo many Obligations to be tenderly concerned,) in ſuch

a

* Pſal. cxix. 53.

a Manner as I might have done, had this Diſcourſe been delivered among them immediately after that *Shock*, by which I aſſuredly know that many were thrown into ſuch great and juſt Conſternation.

You have now, Sirs, very lately had repeated and ſurpriſing Demonſtrations of the Almighty Power of that Infinite and adorable Being, whom, in the midſt of your various Hurries and Amuſements, you are ſo ready to forget. His Hand hath once and again within theſe five Weeks *lifted up* your mighty City *from its Baſis*, and ſhook its Million of Inhabitants, in all their Dwellings. The Palaces of the Great, yea even of the Greateſt, have not been exempted; that the *Princes* of the Land might *be wiſe*, and its *Judges* and Lawgivers might *receive Inſtruction* *. And is not *the Voice of this Earthquake* like that of the *Angel* in the Apocalypſe, *flying in the midſt of Heaven, and having the Everlaſting Goſpel, ſaying with a loud Voice, Fear GOD, and give Glory to him, and worſhip him that made Heaven and Earth* †! Who would not indeed *fear Him*, who *looketh on the Earth, and it trembleth* ‡, and *in whoſe Hand are its deep Places* §!

I ſuppoſe what you have ſo lately felt to be the Reſult of natural Cauſes; but remember, they were Cauſes diſpoſed by Him, who from the Day in which he founded our Iſland, and laid the Foundations of the Earth, knew every Circumſtance of their Operation, with infinitely more Certainty, than the moſt ſkilful Engineer the Diſpoſition and Succeſs of a Mine, which he hath prepared and directed, and which he fires in the appointed Moment. And do not your Hearts *meditate Terror* ‖! Eſpecially when you conſider, how much *London* hath done, and even you yourſelves have done, to provoke the Eyes of his Holineſs, and awaken the Vengeance of his Almighty

* Pſal. ii. 10. † Rev. xiv. 6, 7. ‡ Pſal. civ. 32.
§ Pſal. xcv. 4. ‖ Iſa. xxxiii. 18.

Almighty Arm? The *second Shock* was it seems more dreadful than the *first*; and may not the *third* be yet more dreadful than the *second?* So that this last may seem as a merciful Signal to prepare——for what may with the most terrible Propriety be called *an untimely Grave* indeed; a Grave that shall receive the Living with the Dead! Have you never read of Streets, and Towns, and Cities overthrown in a few Moments, and of many Thousands of Inhabitants great and small, *who have gone down alive into the Pit?* And can you be secure, because these horrible Devastations have hitherto happened chiefly in more *Southern Climates*, that they shall be confined entirely to them? Can any of you be secure, even while you are reading these Lines, that the Ground may not tremble and reel under you; that the Houses already twice shaken within these few Weeks, may not even now fall and crush you beneath their Ruins? And will any of you go on to *forget GOD*, and to make light of that Eternal Salvation which has so awful a Counterpart in Eternal Destruction? Oh, think of what you have lately felt! And think, whether in that amazing Moment you could have done any Thing material to prepare for another World, if Eternity had depended upon that momentary Preparation! A Shriek of wild Consternation, a Cry as you were sinking,—*the Lord have Mercy upon us!*—would probably have been of very little Significancy to those, that have so long despised Mercy, and would not have thought of asking it but in the last Extremity: And yet nothing more could have been expected, in the Circumstance we have been supposing.

Let me then beseech those that have neglected Religion, to think more attentively of it; and those that trifle in it, more seriously to lay it to Heart. Let me beseech *the Families that call not upon GOD's Name*, to think how righteously *Judgment* might be com-

commiſſioned to enter the Houſes, where *Prayer* cannot, (after all the Importunity ſo often uſed,) be admitted as a Gueſt. While yet you ſeem as it were to feel your whole City moving, let me take ſo uncommon an Opportunity of reminding you all, how important it is to ſecure *a Kingdom that cannot be moved*, to ſecure *everlaſting Habitations* to receive you there, ſince your Dwellings here, how ſtrong and magnificent ſoever, are thus evidently precarious. I am well aware, that *Terrors alone* are not ſufficient to introduce the *Lord Jeſus Chriſt*, and the Efficacy of his Goſpel, into your Hearts: But like the awful Miniſtry of *John the Baptiſt*, they may *prepare his Way*. An external Reformation they may more probably produce; and whatever ſome may have incautiouſly aſſerted to the contrary, I cannot but think, that is one conſiderable Step towards the other. If therefore this alarming Convulſion of the Earth, which has made your Houſes totter, may ſo far *ſhake your Hearts*, as to ſecure a Remedy to the moſt crying Evils, I ſhall hope, not only that the farther *Judgments of GOD* on ſo ſinful a Nation may be diverted, but that many who have been *diſobedient to the Wiſdom of the Juſt*, may be found in the nobleſt and moſt important Senſe *a People prepared unto the Lord* *. We may chearfully hope it,——if *the Great* will exert themſelves to remedy the viſible Contempt of publick and domeſtick Worſhip, the undiſguiſed Violation of the Sabbath both at Home and Abroad, and that Licentiouſneſs of Behaviour ſo common among their *Servants*, which generally renders thoſe profligate Creatures the Shame of their Maſters Houſes, the Nuiſance of the Neighbourhood around them, and the Scourge and Ruin of the Families they afterwards form;—If *Magiſtrates* maintain the Decorum of their own Characters, and vigorouſly exert themſelves to chaſtiſe,

* Luke i. 17.

tiſe, and ſo far as the ſtrenuous Execution of the Law may effect it, to eradicate thoſe audacious Enormities, which ſeem to glory in a Superiority to it; Enormities ſo affronting to GOD and to our Rulers, ſo infamous to our Country, and ſo pernicious to publick Order and private Safety?——If *Miniſters* laying aſide thoſe ſubtil Trifles, which ſo ſoon evaporate into Air, and ſometimes generate very noxious Vapours, will deal plainly and earneſtly with their Hearers, as with Perſons who are daily upon the Borders of Eternity, and will carry that ardent Concern for their Salvation, which ſhould always breathe from their Pulpits, into the Families they viſit;——If the *riſing Generation* be diligently inſtructed in the genuine Principles of Religion, guarded againſt the Effeminacy, Luxury, and Vanity of the Age, and enured from tender Years to Habits of Frugality, Sobriety, and Induſtry;——In a Word, if that eager Reſort to Places of publick Entertainment, in which ſo many *Heads of Families* are ſhamefully conſuming their Time, ſquandering away their Subſtance, (if it be indeed *theirs*,) and daily increaſing their Diſinclination to Buſineſs, and Servitude to Pleaſure, be forborn by themſelves, be forbidden to their Dependents.

Would Men be perſuaded to live like *rational Creatures*, we ſhould be encouraged in our Hope of their becoming *ſincere Chriſtians:* Would they practiſe the Rules of Prudence and Virtue, Objections againſt Religion would fall off like withered Leaves, Remonſtrances in its Favour would be heard with Attention, and our Winter would ſoon be changed into a delightful Spring. It is for this Purpoſe, that *the Voice of the Lord crieth to the City* *, by theſe *repeated Earthquakes*, which have ſo peculiarly affected it, and the Sound of which has been ſo terrible: For this doth it *cry to the Country*, in the grievous *Diſtemper*

* Micah vi. 9.

per that continues to rage *among our Cattle*; in Conſequence of which ſo many Paſtures are deſolate, ſo many induſtrious Families of the Poor ruined, and the Rich themſelves greatly diſtreſſed, while their Eſtates are thrown untenated upon their Hands; and conſiderable Landholders in ſome of the breeding Counties, know not where to get Beaſts for their Money to ſtock them. For theſe Purpoſes indeed, doth *the Voice of the Lord* in each of theſe Diſpenſations *cry to us all*; for neither is the City unconcerned in the Intereſts of the Country, nor the Country in thoſe of the City: *The Man of Wiſdom* will hear it; the Man of true Piety and Benevolence will be willing in his proper Sphere to echo it back.

The Connections in which Providence has placed me, and (I would mention it with all humble Thankfulneſs,) the unexpected Bleſſing with which GOD has been pleaſed to crown ſome of my Writings, have led me to think it my Duty to concur with my Brethren in this Attempt, and to haſten what little I could do in it as much as poſſible. It may be, that this *Commotion of the Waters* may bring ſome Draught under the *Net of the Goſpel*: It ſeems at leaſt a Time for the *Fiſhers of Men* to be active; and if in a Day of ſuch general Inſenſibility, peradventure *one Soul* may be caught by this *Labour of a Night*, (as it is very little more,) I ſhall not eſteem it a ſmall Matter; for no everlaſting Intereſt is ſmall. *My Work* at leaſt *is with the Lord*, to whom I truſt my Motives are approved; and my Mind could not have been eaſy, had ſo remarkable a Criſis been entirely neglected by me. I commit it with all Humility to the Bleſſing of GOD, and the Prayers of my Chriſtian Friends, eſpecially of thoſe reſident in the City, for whoſe Benefit it was peculiarly intended.

Northampton, March 12, 1749-50.

P. DODDRIDGE.

MAT.

MAT. xi. 23, 24.

And thou Capernaum, which art exalted unto Heaven, ſhalt be brought down to Hell: for if the mighty Works which have been done in thee, had been done in Sodom, it would have remained until this Day: But I ſay unto you, that it ſhall be more tolerable for the Land of Sodom in the Day of Judgment, than for thee.

DO any of you, Sirs, aſk who it is, that ſpeaks in this awful, in this majeſtick Language? who it is, that menaces a City of *Iſrael* with Judgments more tremendous than thoſe of *Sodom?* You may on a little Reflection anſwer yourſelves, It is *a Prophet mighty in Word and in Deed* *, the greateſt, beyond all Compariſon the greateſt, of all the Prophets, even the SON OF GOD, whoſe peculiar Prerogative it was *to take the Book* of the Divine Decrees, *and to open its Seals* †. It was he, to whom *Authority was given* to pronounce and *to execute Judgment* ‡; from whom *Sodom* and *Capernaum* were to receive their final Doom, and from whom we alſo are to expect ours. Let us hear him, as their Judge, and as our own: And oh that this tremendous Meſſage may awaken us, to implore his Favour; may awaken as many of us as are in Danger of *the Wrath to come,* to flee to him that we may be *delivered from it* §, before *the Word* be *gone forth in Righteouſneſs* ‖, before the Sentence be ſealed!

You

* Luke xxiv. 19. † Rev. v. 9. ‡ John v. 27. § 1 Theſſ. i. 10. ‖ Iſa. xlv. 23.

You can none of you imagine the Subject I am now propoſing to your Meditations, unſuitable to the Age in which we live, unſuitable to the Circumſtances of our native Country in general, or of the Place in which I now ſtand: But you may perhaps be more fully aware of the Suitableneſs of it, before I come to the Cloſe of my Diſcourſe.

If a very attentive Enquiry has not deceived me, theſe Words were ſpoken by our Lord, towards the Cloſe of the ſecond Year of his Miniſtry, that is, between the *ſecond* and *third* of the *Paſſovers* which occurred during the Courſe of it; a little before he ſet out on that Circuit, for which he ſent out the Twelve to prepare his way. A very conſiderable Part of his Time before this Period had been ſpent in *Galilee*, and eſpecially in thoſe Parts of it which were near to the *Sea of Tiberias*. On this Occaſion *Chorazin* and *Bethſaida* had been frequently bleſſed with his Preſence; but *Capernaum* had been diſtinguiſhed from all the reſt by this ineſtimable Privilege, as you will afterwards hear. It is no wonder therefore, that he thought proper to upbraid all theſe Cities for their continued Unbelief and Impenitency; and that *Capernaum* which had been ſo diſtinguiſhed by the Favours he had conferred upon it, ſhould be threatened with diſtinguiſhed Calamity and Ruin. *He began to upraid the Cities in which moſt of his mighty Works were done, becauſe they repented not* *: *Woe unto thee, Chorazin, Woe unto thee, Bethſaida; for if the mighty Works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in Sackcloth and Aſhes: But I ſay unto you, It ſhall be more tolerable for Tyre and Sidon at the Day of Judgment, than for you.* This was ſaying much; but as the Privileges of *Capernaum* had been ſtill greater, its Doom is yet more awful: *And thou Capernaum, which art exalted unto Heaven, ſhalt be brought down to Hell; for if the mighty Works which have been done in thee, had been done in Sodom, it would have remained until this Day: But I ſay unto you, that it ſhall be more tolerable for the Land of Sodom in the Day of Judgment, than for thee.* In which Words it may be proper for us to conſider,

I. The

* Ver. 20, 21, 22.

I. The Privileges *Capernaum* had enjoyed, and the Diſtinctions which had been made in its Favour.

II. Its ungrateful Abuſe of theſe diſtinguiſhed Favours of Providence and of Grace.

III. The dreadful Doom which it righteouſly incurred by that Abuſe. And after the Survey of theſe Particulars, we ſhall

Conclude with a few Hints of plain and ſerious Application.

And you Men of *Britain*, and Inhabitants of *London*, judge I pray you this Day between CHRIST and *Capernaum*; and ſay, whether there was any unjuſt Severity in the Sentence he paſſed upon it. Hear attentively, and judge impartially; but take heed, leſt while you judge others, you condemn yourſelves. Let us conſider,

I. The Privileges *Capernaum* had enjoyed, and the Diſtinctions which had been made in its Favour.

And here I would obſerve, It had been diſtinguiſhed by *Temporal* Advantages,—but much more, by *Spiritual* Privileges and Opportunities.

1. It had been diſtinguiſhed by the *Temporal* Advantages of a rich and flouriſhing City.

Such we are told it was; and in this Senſe *it was exalted unto Heaven*; a Phraſe, by which the Greatneſs of *Nebuchadnezzar*'s Kingdom is deſcribed *.

The Land of *Iſrael* in general, was a rich and pleaſant Land, which the All-ſurveying Eye of GOD had *ſpied out* †, as he himſelf expreſſes it, for his favourite People: And this elegant City lay upon the Confines of *Zebulon*, and of *Naphtali*; concerning the former of which Tribes it was foretold, that it ſhould *ſuck of the Abundance of the Sea, and of Treaſures hid in the Sand* ‡; and concerning the latter, that it ſhould *be ſatisfied with Favour, and full with the Bleſſing of the Lord* §; *poſſeſſing* by this Situation *the Weſt and the South*, though it lay towards the North-Eaſt Part of the Land: A Prophecy remarkably verified by thoſe Advantages, which *Jordan* and the *Sea of Galilee* gave it, for maintaining a Com-

* Dan. iv. 22. † Ezek. xx. 6. ‡ Deut. xxxiii. 19. § Deut. xxxiii. 23.

Commerce with thoſe Parts. It lay alſo in the near Neighbourhood of *Aſher*, of whom it was predicted, that *his Bread ſhould be fat*, that *he ſhould yield royal Dainties* *, *and dip his Feet in Oil* †.

And what is particularly worthy of our preſent Notice, *Capernaum* was ſituated in the Land of *Genneſareth*, one of the moſt delicious Spots of Ground in the whole *Jewiſh* Territories. *Joſephus* has given us a very particular Deſcription of it, which ſhews how properly that Tract of Land had the Name of *Genneſareth*, which may well ſignify *the Garden of a Prince*, (according to the Import of *Gen Sar*, from whence it ſeems to be derived:) For he tells us ‡, "That it was plentifully "watered by a moſt delicious Spring, that went by "the Name of *Capernaum*, and every Thing flouriſhed "about it: The Air ſeemed, not only to nouriſh, but "to preſerve the Fruits produced there, ſo that there "were Figs and Grapes for Ten Months in the Year, "and other kind of Fruits all the Year round; and by "a very peculiar Felicity, Nuts, Palms, and Figs, and "Olives, though they required generally a very dif-"ferent Situation, all abounded there in great Plenty."

To this we may add, that it had alſo ſome particular Advantages for Commerce, being ſituated (according to the moſt accurate Geographers,) near that *Mouth of Jordan*, by which it emptied itſelf into the *Sea of Galilee*; the City of *Capernaum* lying on its Weſtern Shore, as *Chorazin* its oppoſite Neighbour did on its Eaſtern. In Conſequence of this, it would lie directly in the Way of thoſe, who came from *Damaſcus*, and *Cæſarea Philippi* to *Jeruſalem* and the Southern Parts of the Country; or of thoſe that went from thence, to thoſe very celebrated Cities, and others in their much frequented Neighbourhood.

It is therefore no Wonder, if with all theſe Advantages it became a very flouriſhing Place; no Wonder, if its Buildings were magnificent, its Inhabitants rich, its Gardens delicious, and its Manners polite; no Wonder, if they that dwelt in *Capernaum* thought, *the Lines were*

* Gen. xlix. 20. † Deut. xxxiii. 24.
‡ *Joſeph. de Bell. Jud. lib.* iii. *cap.* 10. §. 8.

were fallen to them in pleaſant Places *. They had ſpecial Reaſon to do ſo, if we conſider,

2. How much more eminently it was diſtinguiſhed by *Spiritual* Privileges.

It had, we find, its *Synagogues* for publick Worſhip; but, what was its peculiar Glory, it had JESUS to preach in them, and to confirm his Doctrine by *wonderful Works*. There is hardly a Place in the whole Land, except it be *Jeruſalem*, of which we read ſo much in the Account which the Evangeliſts have given us of our Saviour's Life. He *went down to* Capernaum, *with his Mother and Brethren and Diſciples* †, *and continued there* a while, in the very opening of his Miniſtry, after he had turned the Water into Wine at the neighbouring Town of *Cana* in *Galilee*. It is not improbable, he took it in his Way from *Judea* to *Nazareth*, when he was returning from his *firſt Paſſover*; and we are expreſsly told, that *leaving Nazareth*, when ſo baſe and ungrateful an Attempt was made upon his Life there, *he came and dwelt in Capernaum* ‡. And though he left that Place quickly after, (when importuned to ſtay,) that he might purſue his Buſineſs in other Parts of *Galilee* §; yet when that Circuit was done, he *returned thither again* ‖, continuing there as it ſeems till his *ſecond Paſſover*. We find him in that Neighbourhood again, preſently after *that Paſſover* **; and ſuch was his Love to it, that notwithſtanding the Impenitence he here laments, he afterwards viſited it again and again ††.

During theſe repeated Sojournings amongſt them, we may aſſure ourſelves, that he gave them the moſt excellent Inſtructions, *preaching Repentance, as the Kingdom of Heaven was approaching* ‡‡. We know, that *he ſpake as never Man ſpake* §§; and here no doubt, as every where elſe, *his Words* were as awful, as they were *gracious* and endearing. We likewiſe know, that his Inſtructions were every where illuſtrated by the commanding Force of a moſt amiable, and in him a moſt perfect *Example*. And to all this, to the Diſcourſes he delivered, and the conſummate Pattern which he gave of univerſal Good-

* Pſal. xvi. 6. † John ii. 12. ‡ Mat. iv. 13. § Mark i. 37, —39. ‖ Mark ii. 1. ** Luke vii. 1. †† Luke viii. 41. Mark vi. 1. John vi. 59. ‡‡ Mat. iv. 17. §§ John vii. 46.

neſs, was added the Weight of many moſt aſtoniſhing *Miracles*; with Reference to which it ſeems, that no other Place was equally diſtinguiſhed.

The *wonderful Works* which CHRIST had *done at Capernaum*, are ſpoken of by himſelf, as known to all the Inhabitants of *Nazareth*; who were therefore ready to ſay, *Whatſoever we have heard done in Capernaum, do alſo here in thine own Country* *: And many more were done after that. At *Capernaum* he healed *the Nobleman's Son* †, while he was himſelf at a Diſtance in *Cana*: At *Capernaum* he *caſt out a Devil* ‡ in the publick Synagogue on a Sabbath-Day: At *Capernaum* he cured *Peter's Wife's Mother* § of a Fever: At *Capernaum* they brought to him *all that were diſeaſed, and them that were poſſeſſed with Devils* ‖; yea, *all that had any Sick with divers Diſeaſes brought them unto him; and he laid his Hands on every one of them, and healed them* **: At *Capernaum* it was, that *the Power of the Lord was preſent to heal* great Numbers, before *the Phariſees and Doctors of the Law, who were come* thither *out of every Town of Galilee and Judea* †† to a Place which was become ſo illuſtrious: And it was here, and in the midſt of this Aſſembly, that he *cured the Paralytick* ‡‡, who was let down by Cords into the Place, to which they could get no other Acceſs but from the Top of the Houſe: It was here alſo at *Capernaum*, that he cured *the Centurion's Servant* §§, before he came under the Roof where he was: And in another Viſit, ſome Time after theſe Words in the Text were ſpoken, it was here that he cured *the Woman* by the Touch of his Garment, and raiſed *the Daughter of Jarius* to Life ‖‖.

This is a brief and imperfect View of the Advantages *Capernaum* enjoyed: How juſtly therefore with reſpect to theſe might it be ſaid, *it was exalted unto Heaven?* How reaſonably might it have been expected then, that *Capernaum*, thus divinely taught, thus miraculouſly relieved, ſhould have been remarkable for its diligent Attention to the Doctrines of our LORD, and its ready Obedience to his Goſpel? But alas, we cannot

* Luke iv. 23. † John iv. 46, *& ſeq.* ‡ Mark i. 23,—26. § Mark i. 30, 31. ‖ Mark i. 32. ** Luke iv. 40. †† Luke v. 17. ‡‡ Luke v. 18,—26. §§ Luke vii. 1,—10. ‖‖ Luke viii. 41, *& ſeq.*

not forget the Connection in which these Advantages have been surveyed; and it must be the Business of our next General, to consider,

II. The Abuse of these Privileges; for wretchedly abused they were.

It is expressly said here, that *they repented not* *: Which implies,——that many Sins were to be found among them;——and that they would not be reformed under all the Endeavours which the SON OF GOD himself thought proper to use for that Purpose.

1. It is certain, that *many Sins* were to be found among them.

They could not otherwise have stood in such Need of *Repentance*, as to have been obnoxious to so dreadful a Sentence for their Impenitence. Guilty they undoubtedly were of *many Evils*, but we cannot certainly pronounce as to the Particulars: Probably they were such as are commonly to be found in opulent and elegant Cities, where the Materials of Luxury abound, and Temptations to it are multiplied.

We may reasonably suppose, that *Irreligion* led on the Train here, as it does wherever *Iniquity abounds*. Perhaps the Worship of GOD, might be neglected, and that Neglect lay at the Door of every other Evil and Enormity. The *Synagogues* might be unfrequented, especially by the Rich and the Great; unless when Curiosity drew them thither, on the same Principles as those on which it might have drawn them to a Theatre: And tho' the Terrors of the Law that hung over their Heads, might prevent that *Breach of the Sabbath*, which it pronounced a capital Offence, yet it is highly probable, that it might be a Day of Idleness and Diversion, and in no other View might be *called a Delight* †; so that being perverted from its original Purpose, it turned into an Occasion of Mischief, rather than of Benefit, and left them more sensual and vicious than it found them.

Perhaps amidst their many Merchants *the Balances of Deceit* might be *in their Hands* ‡; the Arts of dishonest Gain might be practised, till every Sense of their Infa-

* Mat. xi. 20. † Isa. lviii. 13. ‡ Hos. xii. 7.

my was loſt, amidſt the Numbers by which they were countenanced; till their Palaces were cemented by the Tears of oppreſſed Widows and Orphans, *the Stone crying out of the Wall, and the Beam from the Timber anſwering it* *.

More certainly ſtill may we reckon upon it, that the fatal Arts of *Luxury* reigned in *Capernaum*: Oſtentatious Ornaments of Dreſs and Furniture, exquiſite Food, rich Wines, and not improbably, Concerts of Muſick and other Theatrical Entertainments, (which we know *Herod* introduced into ſome of their Cities,) drawing the World after them, and employing the Great, when their Minds ſhould have been occupied about the Affairs of the Publick; perhaps too intoxicating thoſe in common Life, and leading them to forget the Cares and interrupt the Labours, upon which their own Subſiſtence and that of their Families depended, and ſo bringing upon their Families a Ruin that would not have ſo much as the Conſolation of being pitied; at once exhauſting the Subſtance, and corrupting the Taſte of the riſing Generation. Wretched Offspring of cruelly-indulgent Parents! who inſtead of being trained up in the Fear of the Lord, in the Methods of a wiſe, virtuous, and pious Education, might have their Minds broken by Effeminacy, and a thouſand artificial Wants created, when perhaps there might hardly be enough left from the Ravages of Luxury, to ſupply the Neceſſities of Nature. They would no doubt grow up exorbitant, petulant, and audacious; ignorant of every Art but that of corrupting and injuring others, of every Science but that of deriding the little Remainder of Religion and Virtue, that might be found in the midſt of ſo general a Wreck. Alas, what an Inheritance laid up for them! But whatever the Offences of *Capernaum* were, it is to be remember'd,

2. That they *would not reform* under all the Efforts which CHRIST uſed with them for that Purpoſe.

The Son of GOD himſelf was among them; *a wiſe Reprover*, but it was *on diſobedient Ears* †. Neither his Remonſtrances, nor his Example, nor his Miracles, would make any laſting Impreſſion upon them. Perhaps

* Hab. ii. 11. † Prov. xxv. 12.

haps there were those, who would not condescend to *give him the hearing:* They thought themselves wise and polite in looking with Contempt upon *the Man of Nazareth*, and would not give themselves the Trouble of enquiring into what seemed to them so incredible a Tale, as that of his Miracles; or if the Evidence forced itself upon their Minds, had laid down certain favourite Maxims to themselves, and resolved to reject every Thing inconsistent with them, whatever wretched Shifts they might make to do it: Nay, it seems manifest, that *here* that blasphemous Suggestion was advanced, *that he cast out Devils by the Prince of the Devils* *. There might be others more decent, who yet *heard in vain:* If they *wondered at the gracious Words which proceeded out of his Mouth* †, those Words were to them but *as the lovely Song of one that hath a pleasant Voice, and can play well on an Instrument* ‡; they *heard them*, but they *would not do them:* Or if any Impressions were made, they quickly wore them off again, and were inchanted back into the same Circle of Pleasure or Business. So that on the whole, they rejected the Gospel which was so well calculated to reform them, and grew more hopeless under it than ever. *If* he *had not come and spoken unto them, they would* in comparison *have had no Sin; but now they had no Cloke for their Sin* §: And the Interpretation, that he himself with all his unequalled Candour was obliged to pass upon their Conduct, with whatever Indignation they might reject the Charge, was this, *that they had both seen, and hated, both him and his Father* ‖. What could be expected then from such aggravated and incorrigible Wickedness, but

III. The Doom pronounced upon them; that dreadful Doom, which we are next to consider, *that having been exalted unto Heaven, they should be brought down to Hell; and it should be more tolerable for the Land of Sodom in the Day of Judgment, than for them.*

You will easily observe a strong and beautiful Opposition in the former Clause of the Sentence; and both that, and the latter, may express —— their

* Mat. xii. 24. † Luke iv. 22. ‡ Ezek. xxxiii. 32.
§ John xv. 22. ‖ John xv. 24.

Temporal Ruin, but much more certainly —— their *future* Condemnation.

1. It may perhaps expreſs their *Temporal Ruin*.

We know, that this is ſometimes ſignified by this Expreſſion, *being brought down to Hell*. The Deſtruction of *Babylon* is foretold by *Iſaiah* by this very Phraſe, to ſhew *how the Oppreſſor ſhould ceaſe, and the golden City ceaſe: Thou haſt ſaid in thine Heart, I will aſcend into Heaven, I will exalt my Throne above the Stars of GOD: Yet thou ſhalt be brought down to Hell* *; that is, Thou ſhalt be utterly deſtroyed and buried in thy own Ruins. And ſuch, we know, was the Doom of *Capernaaum*. Many of the Vices, which we have naturally enough ſuppoſed to have abounded in it, would in their own Conſequences have led it on to certain, tho' to ſlower Ruin: But GOD, as is frequently his Method, interpoſed to execute this fair, yet abandon'd Criminal, before ſhe died of her own Debaucheries.

I do not remember, that we read any Thing particular concerning the Circumſtances of the Ruin of *Capernaum:* But as all the Country about the *Galilean Sea* was over-run by the *Roman Army* in the War that quickly happened, it undoubtedly ſhared the Fate of its Neighbours, of whoſe terrible Deſtruction *Joſephus* gives a moſt affecting Deſcription in the *third* and *fourth Books* of the *Jewiſh War*. It was then plundered of its Wealth, and in all Probability its Streets and Palaces were filled with the dead Bodies of its ſlaughtered Inhabitants; as the Hiſtorian ſays expreſsly, "that "the Lake on which the City ſtood, after a terrible "Sea-Fight there, was covered with the floating "Corpſes of the Slain, which almoſt poiſoned all "the Country round by the inſufferable Stench they "emitted, while they remain'd unburied †." The Country being thus ſubdued and *trodden down by the Gentiles*, who became its abſolute Lords, *Capernaum* muſt have ſoon loſt all its Glory; ſo ſoon indeed, that many of the young People, who had been preſent while CHRIST preached in their Synagogues and wrought Miracles among them, muſt in a Courſe of Nature

* Iſa xiv. 4, 13, 15.

† *Joſeph. de Bell. Jud. lib.* iii. *cap.* 10. §. 9.

Nature have lived to ſhare the Deſolation. Thus the *Sword of the Enemy* entered into thoſe Hearts, which had been impenetrable to that *two-edged Sword* * that *went out of the Mouth* of the Son of GOD. And ſo entire was the Ruin of the Place, that, as we learn from *Jerom* †, in his Time, which was leſs than 400 Years *after Chriſt*, "All that remain'd of the Magnificence "and Glory of *Capernaum*, was ſix or ſeven poor Fiſh-"ermen's Cottages;" and modern Travellers can hardly find a Trace of it: So literally is it grown, like the much more celebrated City of *Tyre*, *like the Top of a Rock, a Place to ſpread Nets upon* ‡. Such is the antient *Tyre*; ſuch, after all the Privileges it enjoyed, *Capernaum* now is; and ſuch the proudeſt City upon Earth ſhall be, if GOD but mark it out for the like Ruin. But more than this, theſe awful words of our bleſſed Redeemer did certainly expreſs,

2. Their *future* and final *Condemnation*.

It *ſhall be more tolerable for the Land of Sodom in the Day of Judgment*, in the great Day of final Retribution, *than for thee*. You ſee, the Day of Judgment is introduced, *that great and terrible Day of the Lord*. And it is very neceſſary, that the Memory of it ſhould be kept up in the World, that Men *knowing the Terror of the Lord* may, if poſſible, be awaken'd and *perſuaded* §. Our bleſſed Redeemer himſelf, who was *anointed to proclaim the acceptable Year of the Lord*, conſider'd it alſo as a Part of his Commiſſion *to declare the Day of Vengeance of our GOD* ‖: And nothing is ſo awful as the Language in which he deſcribes it. But we are here to obſerve, it is implied, —— that *Sodom* and *Gomorrah* ſhould have a Part in it, — but that their Part ſhould be *leſs dreadful* than that of the People of *Capernaum*.

It is implied, "that *Sodom* and *Gomorrah* ſhould "have a Part in the Day of Judgment." You well know, that GOD executed his Vengeance upon them in the moſt tremendous Manner, for thoſe deteſtable Crimes, which have render'd the Name of *Sodom* ſo infamous to theſe very diſtant Ages: And the Hiſ-

* Rev. i. 16. † *De Loc. Hebr.* ‡ Ezek xxvi. 14.
§ 2 Cor. v. 11. ‖ Iſa. lxi. 1, 2.

tory of their Ruin is ſo circumſtantially deſcribed, that it is evident, GOD intended it ſhould never be forgot. Let me call you all, let me call eſpecially the impenitent Sinners that hear me this Day, to pauſe for a few Moments on the Caſe of theſe wretched Men. When the riſing Sun in all its Beauty and Glory was on a ſudden obſcured to them, fatally and for ever obſcured, by that Storm of Wrath; when the awful Moment came, in which GOD had determined *to rain upon them Snares, Fire, and Brimſtone, and a horrible Tempeſt* *; *Snares* indeed, that *took them*, wherever they might attempt to fly: Endeavour to conceive as you can, tho' you can but imperfectly conceive, what muſt be the Conſternation of theſe Wretches, that felt the Earth reeling under them, and ſaw at the ſame Time the Heavens thundering upon them, and pouring a vaſt Shower of burning Brimſtone inſtead of Rain, firing their Habitations, and torturing with far more than the Agonies of common Flame the Bodies they had ſo delicately pamper'd, ſo infamouſly abuſed. For a few Minutes they remained, either ſtupid and dumb with Amazement, or ſhrieking out in Torment and Deſpair, and *blaſpheming the GOD of Heaven becauſe of their Pain* †; (the moſt lively Image of *Hell*, that Earth ever ſaw, or ſhall ſee;) till down they ſunk into the opening Ground, the City and its Inhabitants vaniſhed in a Moment, and nothing remained of their Country, which juſt before was *like the Garden of the Lord* ‡, but a ſmoking ſulphurous Lake: For ſo it is expreſsly ſaid, that *Abraham beheld, and lo, its Smoke went up as the Smoke of a Furnace* §. Thus they became *a Sign and a Proverb*; for when GOD would deſcribe the moſt entire Deſtruction that can be conceived, it is by this Emblem, *as the Lord overthrew Sodom and Gomorrah* ‖.

Their Memorial is now periſhed; except it be that Memorial which is preſerved of them in the Book of GOD, where they are marked out in ſo dreadful a Manner:

* Pſal. xi. 6. † Rev. xvi. 11. ‡ Gen. xiii. 10. § Gen. xix. 28. ‖ Compare Deut. xxix. 23. xxxiii. 32. Iſa. i. 7,—10. iii. 9. xiii. 19. Jer. xxiii. 14. xlix. 18. Lam. iv. 6. Amos iv. 11. Zeph. ii. 9. Mat. x. 15. and Rev. xi. 8.

Manner: And yet, all their Puniſhment is not over. Our Lord tells us, that *in the Day of Judgment* they ſhall be remember'd and viſited: And we may aſſure ourſelves, that their Doom then ſhall be more terrible, than that which they ſuffered from the *ſulphurous Rain*, the *Earthquake*, and the *Pit*, into which many of them no doubt *went down alive*. Whatever their Anguiſh and their Terror then was, it ſhall *in the great Day* be far exceeded: For we can never imagine, that GOD would bring them into Final Judgment, to puniſh them *leſs* in that tremendous Solemnity, than they had formerly been puniſhed; and we may be confident, that to *depart accurſed into Everlaſting Fire, prepared for the Devil and his Angels* *, to be *caſt into that Lake which burns for ever with Fire and Brimſtone* †, muſt be infinitely more terrible than the momentary Pain, under the Anguiſh of which they would ſoon have expired, and from which Suffocation would probably much ſooner deliver them.

But is this the Sentence of *Sodom* and *Gomorrah* only? and ſhall this dreadful Climate, be inhabited only by them? Nay, but it is the Doom of *Capernaum* too; and what is moſt terrible of all, it is expreſsly ſaid, *It ſhall be more tolerable for Sodom and Gomorrah in the Day of Judgment, than for Capernaum.* And thus,

It is implied, "that their Part ſhall be *leſs dreadful* in "the Day of Judgment, than that of the People of "*Capernaum*." And it is reaſonable, that it ſhould be ſo. *Sodom* and *Gomorrah* were righteouſly condemned: They abuſed the Light of Nature, which ſtrongly witneſſed againſt Wickedneſs monſtrous like theirs: They rejected the Preaching of *Lot*, by whom they might have learnt the Knowledge of the true GOD, and the Way to ſerve him with Acceptance. But though they violated the Dictates of Reaſon, though they abuſed the Bounties of Providence, though they deſpiſed the Preaching of *Lot*; yet they heard not the Goſpel of the Son of GOD. *A much greater than Lot*, was in the midſt of thee, O *Capernaum!* Juſtly therefore are thy Children, who would not receive his Doctrine, who would not obey his Charge, who would not regard his Mi-

* Mat. xxv. 41. † Rev. xxi. 8.

racles, doomed to a ſeverer Vengeance, to a more intolerable Condemnation; ſo as to look with Envy upon the milder Tortures inflicted upon thoſe egregious Sinners againſt their own Souls.

But this is not ſaid of *them* only: It touches *us* nearly; and Oh that, as we are ſo often reminding you of it, you may all ſeriouſly conſider it! What our Lord aſſerts concerning *Capernaum*, he elſewhere ſays concerning all, who will not receive, embrace, and obey the Goſpel: For theſe are his Words to the firſt Meſſengers of it, *Whoſoever ſhall not receive you, nor hear your Words; verily I ſay unto you, It ſhall be more tolerable for the Land of Sodom and Gomorrah in the Day of Judgment, than for that City**; and by a Parity of Reaſon, for every City, for every Town, for every Village, for every Soul, by whom the Goſpel ſhall be rejected, after having been plainly and faithfully laid before them. Oh! hear it again! *It ſhall be more tolerable for Sodom and Gomorrah in the Day of Judgment, than for them.*

And now, methinks, I am ready to interrupt my Diſcourſe, and could rather, were I ſure you would attend me in it, ſit down, and *cover my Face, and weep.* For if theſe are indeed the Words of the Son of GOD, they are big with a terrible Tempeſt; and it hangs over *what we call the Chriſtian World*; it hangs over this Iſland, which is in many Reſpects the Glory of it. And have we no Forebodings, where the heavieſt Part of it might juſtly fall? Is there no City that riſes to our Thoughts, far ſuperior to *Capernaum* in its Wealth and Magnificence, and in ſome Reſpects more than equal to it in its Guilt? Oh LONDON, LONDON!—dear City of my Birth and Education,—Seat of ſo many of my Friends,—Seat of our Princes and Senators,—Centre of our Commerce,—Heart of our Iſland, which muſt feel and languiſh, muſt tremble, and (I had almoſt ſaid,) die with thee!——How art thou *lifted up to Heaven*! How high do thy Glories riſe; and how bright do they ſhine! How great is thy Magnificence! How extenſive thy Commerce! How numerous, how free, how happy, thy Inhabitants! How happy

* Mat x, 14, 15.

happy above all, in their Religious Opportunities! in the uncorrupted Gospel, so long, so faithfully, preached in thy Synagogues! displayed in so many peculiar Glories, which were but beginning to dawn when JESUS himself dwelt in *Capernaum*, and preached Repentance there! But while we survey these Heights of Elevation, must we not tremble, lest thou shouldst fall so much the lower, lest thou shouldst plunge so much the deeper in Ruin?

My Situation, Sirs, is not such, as to render me most capable of judging concerning the Moral Character of this our justly celebrated Metropolis. But who can hear what seem the most credible Reports of it, yea, I will add, who can walk its Streets but for a few Days with any other Observation, and not take an Alarm, and be ready to *meditate Terror?* Whose *Spirit* must not (like that of *Paul* at *Athens*) be *stirred* *, when he *sees the City* so abandoned to Prophaneness, Luxury, and Vanity? Is it indeed false, all that we hear? Is it indeed accidental, all that we see? Is LONDON wronged, when it is said, —— That great *Licentiousness* reigns among most of its Inhabitants, and great *Indolence* and *Indifference to Religion* even among those that are not Licentious? — That *Assemblies for Divine Worship* are much neglected, or frequented with little Appearance of Seriousness or Solemnity; while *Assemblies for Pleasure* are thronged, and attended with such an Eagerness, that all the Heart and Soul, seems to be given to them, rather than to GOD: — That most of its *Families* are *Prayerless*, wanting Time it seems, or rather wanting Heart, for these Social Devotions; while many Hours of every Day can be given to Recreations and Amusements at Home, if by any Accident that it is impracticable to seek them Abroad: —— That the *Sabbath*, instead of being religiously observed, is given to Jaunts of Pleasure into neighbouring Villages, or wasted on Beds of Sloth, or at Tables of Excess: — That not only Persons in the *highest Ranks* of Life, but that the *trading Part* of its Citizens, affect such an excessive Gaiety, and Grandeur, and Delicacy, the very Reverse of that Frugality of our Ancestors, who raised

* Acts xvii. 16.

the City to what it is: — That Men in almoſt *every Rank* are ambitious of appearing to be ſomething more, than thoſe who ſtand in the next Rank above them could conveniently allow themſelves to appear; and in Conſequence of this, are graſping at Buſineſs they cannot manage, entering into Engagements for what they cannot anſwer, and ſo, after a vain and contemptible Blaze, drawing Bankruptcy upon themſelves, and expoſing to the Danger of it, honeſt, induſtrious Perſons, who are won by that ſuſpicious Face of Plenty which they put on, to repoſe a Confidence in them, on that very Account ſo much the leſs reaſonable and ſafe: — That the *Poorer Sort* of the People are ſo groſsly ignorant, as to know hardly any Thing of Religion, but the Sacred Names, which they continually profane; ſo wretchedly depraved, as to conſume their Time and Strength in reaching at thoſe low and pernicious Luxuries which they may hope to attain; and ſo abandoned, as to ſink unchaſtized into the moſt brutal Senſualities and Impurities: While thoſe who would exert any remarkable Zeal to remedy theſe Evils, by introducing a deep and warm Senſe of Religion into the Minds of others, are ſuſpected and cenſured as *Whimſical* and *Enthuſiaſtical*, if not *deſigning* Men: — In a word, That the *Religion* of our Divine Maſter is by Multitudes of the Great and the Vulgar openly renounced and blaſphemed; and by others but coldly defended, as if it were grown a Matter of mere Indifference, which Men might without any great Danger of Miſchief, reject at their Pleaſure; yea, as if it were a Matter of great Doubt and Uncertainty, whether Men's Souls were Immortal, or whether they were extinguiſhed with ſo empty and inſignificant a Life. Men and Brethren, *are theſe Things* indeed *ſo?* I take not upon me to anſwer abſolutely, that they are; but I will venture to ſay, that if they are indeed thus, LONDON, as rich, and grand, and glorious as it is, has *Reaſon to tremble*, and to tremble ſo much the more for its abuſed Riches, Grandeur, and Glory.

There is indeed, as has often and juſtly been obſerved, one *Token for Good* amongſt theſe Symptoms of Danger; I mean, a Variety of *Charitable Foundations* and

Inſtitutions

Inſtitutions amongſt you, ſo far as I know, unequalled through the whole World; as well as a Freedom from *Perſecution* and *Oppreſſion*, thoſe deteſtable Evils, which wherever they are to be found, cry ſo loud for Vengeance, and for which it is expreſsly ſaid, that *Babylon*, *Nineveh*, and *Jeruſalem* were deſtroyed. There are alſo, bleſſed be GOD, *not a few Inhabitants* of this City, who reverence GOD; who believe, and obey, and *adorn his Goſpel*; who dare, in the midſt of ſo many contrary Examples, to ſtand up for the Honour of *Chriſtianity* with Reſolution and Zeal; and who are ſolicitous to infuſe a deep Senſe of its Excellency and Importance, into the Minds of their *riſing Offſpring*, and of others whom Providence has placed under their Care and Influence: Theſe of whatever Denomination, and with whatever Modeſty and Silence their Deſigns are conducted, are *the Salt of the Earth* *, that hinder the Corruption from becoming univerſal: They are *the Guardians of the City* in which they dwell, and *ſtand in that Breach*, at which Judgment would otherwiſe pour in like a Torrent. Let ſuch be eſtabliſhed, encouraged, and quickened, by Repreſentations like thoſe I have now been making. *The Eyes of the Lord are upon them*, eſpecially at a Criſis like this; *and his Ears* will be *open to their Cry* †. Let them be exhorted, to exert themſelves with a growing Zeal for a *General Reformation*, ſo far as their Influence may extend. Let them by their Examples go on to plead this important Cauſe; and let every Art and Labour of *pious Education* be attended to, that the Minds of *Youth* may be reſcued from the growing Contagion, and ſtored with thoſe Seeds of Virtue and Piety, which may make the next Generation much happier than the preſent: And to theſe *Labours of Love* let ſuch join their *fervent Prayers*, which have already, I doubt not, been in ſome Caſes efficacious, and which, in Proportion as they grow more frequent and importunate, may be yet more ſo. All that love *Zion*, will ſay *Amen* to them; and *may the Lord our* GOD *ſay ſo too!*

To the reſt who ſwim with the Stream, who follow the Multitude, and who argue themſelves into Security,

* Mat. v. 31. † Pſal. xxxiv. 15.

curity, either from *Epicurean* Principles, or from not having yet felt thoſe Scourges of GOD, under which ſo many other Cities and Nations have fallen; ——— to thoſe who diſregard *Providence*, as well as neglect and deſpiſe the *Goſpel*; — I ſhall only at preſent addreſs that awful Oracle of GOD by *Zephaniah* *, which ought to have its Weight wherever Circumſtances reſemble what are there ſuppoſed: *It ſhall come to paſs, ſaith the Lord, that I will ſearch Jeruſalem with Candles, and puniſh the Men that are ſettled on their Lees, that ſay in their Heart, The Lord will not do Good, neither will he do Evil: Therefore their Goods ſhall become a Booty, and their Houſes a Deſolation.* So it may really be, peaceful as the preſent Appearances are. GOD can raiſe up Enemies, where we leaſt expect them; nor does he need the Weapons of War to chaſtiſe, or its Engines to overthrow a guilty City. But however its impenitent Inhabitants may eſcape ſuch Temporal Judgments, concerning the Probability of which we can but very uncertainly denounce; I will take up the Parable, and ſay in the ſublimeſt Senſe, the following Words can admit, and in ſuch a Light as the awful Denunciation of my Text throws upon them, *The great Day of the Lord is near, it is nearer and haſteth greatly, even the Voice of the Day of the Lord*; which ſhall be uſhered in by the Voice of the Archangel, and with the Trump of GOD; when the Heavens as well as the Earth ſhall be ſhaken, and paſs away with a great Noiſe, and the Elements ſhall melt with fervent Heat; *the Day, in which the mighty Man*, the boldeſt and the haughtieſt Sinner, *ſhall cry bitterly: That Day of Wrath*, that *Day of Trouble and Diſtreſs*, that *Day of Waſteneſs and Deſolation*, that *Day of Darkneſs and Gloominess*, that *Day of Clouds and thick Darkneſs*, which no Deſcription even of a Prophet's Pen can paint in Colours ſufficiently terrible; *that Day of the Trumpet and Alarm*, that ſhall *bring Diſtreſs upon Men, becauſe they have ſinned againſt the Lord.* They may truſt in their Strength, they may boaſt in their Riches; but *the fenced Cities, and the high Towers, ſhall be brought down; neither their Silver*

nor

* Zeph. i. 12,—18.

nor their Gold ſhall be able to deliver them in the Day of the Lord's Wrath, when *the whole Land,* when the whole Earth, *ſhall be devoured by the Fire of his Jealouſy.* This Alarm I leave with you; and Oh that it may operate to produce that great Effect, in which all our Miniſtry, if we underſtand our own true Intereſt and yours, ought to center, even that of leading you to him, whoſe great Prerogative and Office, whoſe Glory and Joy, it is, *to deliver from the Wrath to come!* AMEN.

Chriſtian Candour and Unanimity ſtated, illuſtrated and urged:

IN A

SERMON

PREACHED AT A

MEETING

OF

MINISTERS

AT

CREATON in *Northamptonſhire*,
January 12, 1749-50.

To the Right Honourable the COUNTESS
of HUNTINGDON;
that eminent Example of the
CHRISTIAN CANDOUR
here recommended,
and of every other Virtue and Grace,
which can inſpire, ſupport, and adorn it,
the AUTHOR,
finding himſelf (after repeated Attempts)
incapable of writing any Dedication,
under the Reſtraints which her Humility
amidſt its utmoſt Indulgence
has preſcribed him;
or to mention any Excellence which would not
ſeem an Encomium *on her*;
has choſen thus moſt reſpectfully
to inſcribe this Diſcourſe:
intreating that his farther Silence,
in this Connection,
may be interpreted by her LADYSHIP,
and by every READER,
as the moſt ſenſible and painful Proof
he can give of the Deference
Veneration and grateful Affection
with which he is, her LADYSHIP's
moſt obliged and obedient humble Servant,

P. DODDRIDGE.

PHIL. ii. 1, 2.

If there be therefore any Conſolation in Chriſt, if any Comfort of Love, if any Fellowſhip of the Spirit, if any Bowels and Mercies; fulfil ye my Joy, that ye be like-minded, having the ſame Love, being of one Accord, of one Mind.

IF it indeed be, as it certainly is, a Teſt of true Eloquence that it is ſuited to ſtrike powerfully upon the Minds of all, however different in Genius, Education or Rank, I cannot but conclude that every one here preſent, muſt already acknowledge theſe Words to be a remarkable Specimen of it, even before we proceed particularly to illuſtrate them; and, having felt ſomething of their pleaſing Energy while we have been reading them, is ready to confeſs that the Sentiment they contain is finely conceived, and pathetically expreſſed. But ill ſhall we anſwer the great Deſign of the Apoſtle, if we reſt in the meer Acknowledgment of this. His Views were much more worthy of him whoſe Miniſter he was: He laboured to diffuſe, through the Breaſts of his Fellow-Chriſtians, that Spirit of Love, which was in his own, as a conſtant Spring of Living Water. And what more convincing Proof can be given of the deplorable Diſorder of Men's Minds, than that ſuch Addreſſes, proceeding from ſuch a Man; yea, I will add, the yet more forcible Addreſs of his divine Maſter, and ours, ſhould have produced ſo little Effect: That ſuch Diſcord and Animoſity ſhould ſo early, ſo long, I had almoſt ſaid ſo univerſally prevail in the Chriſtian Church, amidſt all

the Incentives, amidst all the Intreaties, amidst all the tender Adjurations, as well as the Godlike Examples which the Sacred Oracles exhibit to charm us into the most endeared Affection. But alas these Incentives, and Intreaties, these Adjurations, and Examples, are overlooked, as not having Lustre enough to detain our Attention: For we too generally seem to study our Bibles (if we study them at all) for Amusement or Ostentation, rather than practical Instruction. We fix on some curious Incident or high Speculation, and are first ingenious to explain it where it cannot be explained, and then impassioned to defend it, as if it were fundamental Truth, till we beat out the Sacred Gold so thin, that every Breath of Air carries it away: Whilst the plain Things which tend to inspire an heavenly Temper, and lead us on to the most exalted Goodness, are slightly passed over; as too obvious, and too vulgar, to engage our Attention or excite our Emulation. Thus we feed our Pride by what was intended to humble it, and make that the Prize of mutual Contention, which was designed to be the Band of Love.

What wise Man has not observed this? What good Man has not lamented it? Yet alas who so wise as in all Instances to have avoided it? Who so good as to have exerted himself to the utmost to cure it? A cordial however feeble Attempt of this kind will now be made, and so powerful are the Arguments, so alluring the Motives suggested in the Text, that if the Spirit of Wisdom and of Love so often, and I trust so sincerely invoked, may guide our Meditations upon them, we may chearfully hope for some valuable Effects.

And happy will it indeed be, if he may teach us to enter into these Words, with a Temper like that which the holy Apostle St. *Paul* felt, when in his Bonds for the sake of the Gospel, and particularly for his Zeal in asserting the Calling and the Liberty of the *Gentiles* to whom he wrote; he addressed them with this tender and pathetick Intreaty. *If there be therefore any Consolation in Christ, if any Comfort of Love, if any Fellowship of the Spirit, if any Bowels and Mercies, fulfil ye my Joy; that ye be like-minded, having the same Love, being of one Accord, of one Mind.* It may be here proper to enquire,

I. To

I. To what the Apoſtle is endeavouring to perſuade the *Philippians*.

II. To conſider in how tender a Manner he addreſſes them, and what a variety of affecting Arguments he pleads with them, and then

III. To conclude with ſome Advices for maintaining and cultivating the Temper he ſo pathetically recommends.

I attempt it, my reverend and dear Brethren, with the greater Chearfulneſs, as from long Experience I am perſuaded, that all your Hearts are one with mine, in every Effort to ſpread Chriſtian Love, and as that uninterrupted Peace, and unalienated Affection, which has ſo long reigned among ourſelves will not only diſpoſe you to receive what I ſhall ſay with unprejudiced Minds; but will render it as agreeable to you, as it is in general needful to the Chriſtian World. Long have we beheld, and bleſſed be God long have we felt, *how good and how pleaſant a Thing it is for Brethren to dwell together in Unity* *; long has the Odour of this precious *Ointment* filled our little Tabernacles with its Perfume. May *the Dew deſcend* on all the *Mountains of Sion*, and *the Lord more* abundantly *command the Bleſſing, even Life for evermore!* That Life of which fervent Chriſtian Love is the Earneſt, the Foretaſte, the Beginning!

I. We are to enquire to what it is, that the Apoſtle endeavours ſo affectionately to perſuade the *Philippians*. And here I might obſerve, It is in the general *to fulfil his Joy*, and more particularly to do it by cultivating Unanimity, and Love.

1. He urges them in the general *to fulfil his Joy*, that is, to conduct themſelves in ſuch a Manner as might cauſe him greatly to rejoice. This was in the general to be done by remembring their Chriſtian Character, and *walking worthy of it*, or as he expreſſes it in a few Verſes below, *by working out their Salvation with Fear and Trembling* †, and by keeping themſelves *blameleſs and harmleſs* ‡, and acting as the *Children of God in the midſt of a crooked and perverſe Generation*, that ſo they might *ſhine*

* Pſal. cxxxiii. 1. † Phil. ii. 12. ‡ Ver. 15.

shine as Lights in the World, and hold forth with Advantage the *Word of Life*. *Paul*, like the beloved Disciple St. *John, had no greater Pleasure than to see his Children walking in the Truth* *, and therefore elsewhere says, *we live, if ye stand fast in the Lord* †.

Now before we proceed to what is more peculiar to our Subject, let us pause for a few Moments on this edifying, this animating Consideration. Let us as it were in our devout Meditations, pay a Visit to this illustrious Confessor in his Chains at *Rome*, for he was now a Prisoner there, that we may learn how his Mind was employed in the midst of his Confinement, his Straits, and his Sorrows—To enquire what would have afforded him the most sensible Joy, so far as others could be Instruments of affording it? Not that his Eloquence should be admired, or his Necessities relieved, or his Liberty restored, or his Patience and Magnanimity applauded, but that his Christian Converts might behave in Character; that the Honour of their Profession, and their own Happiness might be most effectually secured. *Only let your Conversation be as becomes the Gospel* ‡, and then *if Bonds and Imprisonments await me, yea, if I be offered upon the Sacrifice and Service of your Faith, I joy and rejoice with you all* §; *and I call upon you also to congratulate me: For none of these Things move me, neither count I* (in a Cause like this) *even my Life dear unto me* ‖. But it is evident that whatever may be comprehended *in fulfilling the Apostle's Joy*, the Phrase has a peculiar Reference to the Method he prescribes, wherein they might effect it, which we are next to consider.

2. He urges them to do it, by cultivating Unanimity and Love.

As we render the second Verse, this must be the Sense of the whole: *Be like-minded, having the same Love, of one Accord, of one Mind.* Admitting for the present this Version, which I think may be considerably improved, common Sense will not allow us to understand it as an Exhortation, to be all entirely of the same Opinion in every religious Sentiment about which they might exercise their Enquiries. For considering the Diversity

* 3 John ver. 4. † 1 Thess. iii. 8. ‡ Phil. i. 27. § Phil. ii. 17. ‖ Acts xx. 24.

verſity of Men's Capacities, and Opportunities of Improvement, that is abſolutely impoſſible. Had *Paul* condeſcended to enter into the minuteſt Detail of Doctrines and Principles that can be imagined, had his Form of Words been as artificial and elaborate, as that of any Scholaſtick Divine, and his Decrees as large as thoſe of the moſt voluminous Councils, and Synods of ſucceeding Ages; yet ſtill, while the Apprehenſions and Underſtandings of Men had continued of a different Size, different Interpretations might have been put upon his Words, even by good and honeſt, much more by deſigning and prevaricating Men; when Intereſt on the one Hand and Reſentment on the other, had given an Edge to their Invention. Leaſt of all could ſuch an Unanimity as we are now ſpeaking of, be effected by mere Intreaties: And it is very obſervable, we here meet with no Arguments or Deciſions, by which one Doctrine is eſtabliſhed rather than another, about which there could be any ſuppoſed Difference, or one ſpeculative Sentiment or diſputed Practice pointed out, in which they are ſo earneſtly exhorted to agree: Not now to inſiſt upon it, that where there was ſuch a perfect Uniformity, a peaceful Diſpoſition would have been Matter of very little Praiſe, and might ſeem only Self-love diverſified and reflected.

We are neceſſitated therefore, by the Abſurdity of ſuch an Interpretation, eſpecially in this Connexion, to ſeek out for another: And we ſhall more eaſily attain it in its greateſt Perſpicuity, by a little varying our Verſion of the original Words.. Ινα το αυτο φρονητε την αυτην αγαπην εχοντες, *that ye may be unanimous, maintaining the ſame Love* συμψυχοι το εν φρονουντες, *having your Souls joined together in attending to the one Thing.* On this Interpretation, it will be as if he had ſaid "be unanimous in Af-"fection, if you cannot be ſo in Opinion, agree on "cultivating the ſame Love, however your Judgments, "yea, and in ſome Inſtances your Practices may be di-"vided. And that you may be ſo cemented, let all "the Ardor of your Souls be combined in attending "more and more to the *one great Thing*, which ought to "be the leading Concern of every Chriſtian, the Ad-"vancement of vital, practical Holineſs:" This might well

well be underſtood, though it was not particularly expreſſed and deſcribed, it being ſo obvious to all that knew any Thing of the Goſpel, that it was the great Deſign in which it centered; and having been ſpoken of by our Lord, in a very celebrated Oracle, under the Title *of the one Thing needful* *.

And in this View we may conſider the Apoſtle as addreſſing himſelf, not only to his Friends at *Philippi*, but to all Chriſtians of every Nation and Age: And thus ſupported by his Authority, I may addreſs you, my Brethren, that hear me this Day, whether in the Miniſtry or in private Life.

To agree in our Sentiments as to every Point of Doctrine or Diſcipline, or as to the Authority, or Expediency of every Rite of Worſhip that may be in Queſtion, is abſolutely impoſſible. The beſt of Men differ, their Underſtandings differ, various Aſſociations have been accidentally formed, and different Principles have been innocently, and perhaps devoutly admitted, which, even in a Courſe of juſt and ſenſible Reaſoning, muſt neceſſarily lead to different Concluſions. Accordingly we find that in this Age, enlightened as it is (and ſo far as the Age of Literature can go, I am perſuaded no Age was ever more enlightened) the wiſeſt and the beſt of Men at Home and Abroad have pleaded the Cauſe on either Side of various Queſtions, which to both have ſeemed important, without being able to produce Conviction. The Event of many a voluminous Controverſy has been this; that Men of contrary Parties have ſat down more attached to their own Opinions than they were at the Beginning, and much more eſtranged in their Affections: The Champions ſomething ſore with the rough Uſage they have mutually received in the Combat, and the Partizans of each ſo heinouſly diſpleaſed, at the Obſtinacy of their Brethren, in refuſing to yield to ſuch unanſwerable Arguments, that they can hardly now condeſcend to own them for Brethren. And when this is the caſe, what is farther to be done? The Laws of human Nature, the Laws of Chriſt, will not permit of Force on either Side; and bleſſed be God the Laws of our Country forbid it too, which if they did

* Luke x. 42.

did not, I much fear that neither the Voice of Nature or Scripture would be heard by many. Since then after all that has been ſaid, or that can be ſaid, we muſt live together, let us, by every Conſideration of Prudence and of Tenderneſs, be entreated to live not only in Peace but in Love, in a free Intercourſe of all the good Offices in our Power, as well as with a ſtrict Care not to injure and afflict each other by unkind Treatment, or Cenſures unneceſſarily harſh. Truth is indeed too ſacred a Thing ever to be denied on any Conſideration; and ſo far as we are in our own Conſciences perſuaded that any particular Truth is important, neither Honour nor Charity will allow us to give it up, as a Point of mere indifferent Speculation. Let us therefore ever be ready, when properly called out to the Service, to plead its Cauſe in the Name of the God of Truth; but let it be in a Manner worthy of him, a Manner which may not offend him as the God of Love. And let us be greatly upon our Guard that we do not condemn our Brethren, as having forfeited all Title to the Name of Chriſtians, becauſe their Creeds or Confeſſions of Faith do not come up to the Standard of our own. Yea if it were in a Matter which ſeemed of ſo great Importance as to give us ſome room to ſuſpect that the Miſtake were fatal, (which ſurely nothing can be that does not greatly affect Men's Temper and Conduct towards God, and each other) even that Conſideration ſhould engage us to Gentleneſs and Tenderneſs, rather than Severity to them; if peradventure our friendly and reſpectful Carriage may gain ſuch a happy Aſcendant over their Minds, as to remove their Prejudices againſt our Reaſons: For the Reaſons in ſuch important Matters muſt ſurely be ſo forcible that nothing but very ſtrong Prejudices could obſtruct their Efficacy; Prejudices too, which on our own Principles, we may endanger their Souls by encreaſing.

But where we and our Brethren agree in attending to *the one Thing* which Chriſtianity was deſigned to teach us; ſurely an Agreement in that ſhould unite our Minds, more than any Difference, conſiſtent with that Agreement, ſhould divide them. To reverence with filial Duty and Love, the God of Heaven, and to adore him

with Integrity of Heart; to honour Jeſus his Son, as his brighteſt Image, ſubſcribing to the Truth of all he is known to have revealed, and the Authority of all he is apprehended to command; conſcientiouſly to abſtain from every known Evil, and to practiſe, ſo far as human Infirmity will permit, the comprehenſive Precepts of *living ſoberly*, *righteouſly*, and *godly*; *ſtill Looking for the Mercy of our Lord Jeſus Chriſt unto eternal Life*, aſſuredly expecting a future Judgment, and an eternal World, carefully endeavouring to prepare for both, by ſetting the Affections on thoſe great Objects, which the Goſpel opens to our View; and finally being habitually ready to ſacrifice Life and all its Enjoyments, to that bleſſed Hope;——this, this, my Brethren, is the eſſential Character of every Chriſtian, and where we ſee this, ſhould we eſteem it a difficult Thing to live peaceably with him in whom we diſcern it? Should we arrogate it to ourſelves as any high Praiſe, that we do not cenſure, that we do not grieve, that we do not injure him, becauſe he follows not us? Is this the Man to be hated or ſuſpected, I will add, can we refuſe to eſteem and embrace him, merely becauſe he worſhips in another Aſſembly, or according to a different Form, becauſe he expreſſes his Apprehenſions about ſome of theſe Doctrines in different Words, becauſe he cannot ſee all that we think we diſcern in ſome Paſſages of Scripture, or becauſe he imagines he ſees ſomething which we diſcern not? Is it after all ſo great a Matter, to love a Character, which, amidſt all its Imperfections, is in the general ſo juſtly amiable? Nay, inſtead of thinking much of any Acts of Kindneſs, which it is in our Power to perform for ſuch a Fellow-Diſciple, ought we not rather to lament that we can do no more for his Service? Ought we not to endeavour rather to ſupply in our fervent Payers to God the Lack of that further Service, which Chriſtian Benevolence dictates, but which the narrow Limits of our Condition and our Nature will not allow us to perform?

Methinks the Matter might ſafely be reſted here, and that the very Deſcription of Chriſtian Charity, and its proper Objects, might engage every Heart to cultivate it. Nor is it eaſy to expatiate beyond the juſt Boundary of

of ſuch an Argument. But I ſhould be inexcuſable, if while I have this Text before me, I ſhould deprive you of the Pleaſure which every benevolent Mind muſt undoubtedly feel, in contemplating, what we are to conſider,

II. In how tender a Manner the Apoſtle addreſſes himſelf to theſe Chriſtians, and conjures them to cultivate the Temper he had been recommending. And no Words but his own will ſo properly expreſs this. He pleads *the Conſolation of Chriſt, the Comfort of Love, the Fellowſhip of the Spirit, the Bowels and Mercy.* Conſiderations, which if I can but illuſtrate, there will be little Occaſion to enforce them by any Arguments of my own.

1. He pleads with them *the Conſolation of Chriſt.*

This moſt ſtrongly implies, that many Important Conſolations ariſe from him, and that they will all properly regarded conſpire in diſpoſing us to mutual Love.

That numberleſs Conſolations do indeed flow to the true Believer from the *Lord Jeſus Chriſt*, is too obvious to need being proved at large. Yet, O how delightful would it be, to attempt a little to illuſtrate the Point if my Time would permit! How delightful to ſpeak of the genuine and ſtrong Conſolation to be derived from the Offices he bears—from the Benefits he imparts—and from the Figures under which he is repreſented in Scripture!

How delightful would it be to me to ſpeak, and to you to hear of this faithful and infallible Prophet, who brings us ſo compleat a Revelation of the Divine Will, in ſo plain and ſo condeſcending a Manner! Of this great *High-Prieſt, holy, harmleſs, undefiled* *, who made his own Life our Sacrifice, who is now, in Virtue of it, interceding in our Favour before the Throne of God, and lives for ever to attend this friendly important Office! Of our moſt gracious Sovereign, who rules with conſummate Wiſdom and proportionable Goodneſs; and is ever ready to exert the Power with which he is inveſted at the Right-Hand of God, to defend us from every Evil, and to make us more than Conquerors † over his

* Heb. vii. 26. † Rom. viii. 37.

Enemies and our own! Of that kind Surety who has undertaken our Cause, and paid off our dreadful Debt, that he might rescue us from that Prison from whence there is no Redemption! Of that compassionate Shepherd, who having generously *given his Life for the Sheep* *, folds the weakest of the Flock in his gracious Arms, and *carries the Lambs in his Bosom* †!

And where should I bound my Discourse, if I were to speak of those Consolations, which flow from the *Benefits* that Christ bestows! From the Pardon he proclaims, the compleat Pardon of the most aggravated Sins! From the Peace which he restores to our troubled Consciences! From the Cures he performs on the diseased Powers of our Natures! From the Strength he diffuses through the infeebled Soul! From the Joys which his chearing Spirit gives, and the delightful Prospect which his Gospel opens; which it opens not merely with Respect to the happy Spirit, when it has shaken off this Burthen of Flesh and Blood, and springs to its blessed Associates in the intermediate State; but especially after the Resurrection; when inhabiting a glorious, a spiritual, a vigorous, an incorruptible Body *fashioned after the Model of his blessed Redeemer* ‡, the compleat Man shall be for ever with the Lord!

These Views, Sirs, will justify all the liveliest and most beautiful Figures, under which so glorious and adorable a Saviour is described in Scripture: As *the Rose of Sharon, and the Lilly of the Vallies*, as *the Bread of Life that comes down from Heaven*, as *the true Vine*; as *the Pearl of great Price*; as *the cleansing Fountain*; as *the shady Rock*; as *the Morning Star*; as *the Sun of Righteousness*. Nay, must I not add, these Views will teach us as it were to call for a new Creation, to open upon us; to call for something fairer than Roses and Lillies, richer than Pearls, sweeter than Manna, more generous than the richest Productions of the Vine, more refreshing than Shades, or Streams, yea brighter than Stars, or the Sun itself, to set forth the Glory of *Jesus*, and describe the Consolations which flow to our Souls from him.

But

* John x. 11. † Isaiah xl. 11. ‡ Phil. iii. 21.

But you recollect to what Purpoſe theſe Conſolations are here mentioned; that by them we might be entreated to mutual Love. And, O how forcible is the Concluſion! The Conſciouſneſs of Happineſs ſweetens and exalts the Soul, it makes it capable of nobler and more generous Sentiments, eſpecially when Happineſs, like this of ours, is conferred on thoſe that were once the Children of Miſery; and conferred, not by Merit, but by rich compaſſionate Bounty, by overflowing Grace and Mercy. That muſt be a mean and ſtubborn Soul indeed which is not melted with ſuch Goodneſs, and which is not full of a Deſire to impart what it has ſo freely received.

Eſpecially may theſe Conſolations operate here, when we conſider thoſe who are recommended to our benevolent Affections, as ſharing in them with ourſelves. Where, the full Communication to all leaving no Room for Envy, the Thoughts of being Joint-proprietors muſt naturally be a Source of Love: For every one who is admitted to a Share in theſe Bleſſings, is honoured and adorned by them; is not only exhibited to us as the Object of our Redeemer's Love, which ſurely ſhould greatly recommend him to ours, but is made lovely in Conſequence of it, and that with this further important and endearing Circumſtance, that he is deſtined by our glorious Maſter to dwell with us and with him in a World of final and everlaſting Felicity. Let our Souls enter into the attractive Thought. However we now be divided; if we are indeed the Members of Chriſt, one Temple ſhall at length contain us, one Anthem ſhall at length unite our Voices, one Object of ſupreme Love for ever fill, and by filling, cement our Hearts. Such Conſolations have we in Chriſt, ſuch are the Engagements in Love which reſult from them! uniting to diſplay what we are ſecondly to conſider

2. The *Comfort of Love*, which the Apoſtle urges as a diſtinct Argument. And certainly there is great Comfort in it, Comfort too great and too ſweet to be diſplayed in one ſingle Branch of a Diſcourſe, and which I rather wiſh you may all learn by Experience than by Report, which at beſt muſt be very imperfect. But it is moſt obvious theſe Comforts are powerful and di-

vine. Love not only guards the Mind from the furious and diabolical Paſſions of Rage, Envy, Malice and Revenge, which tear it like a Whirlwind, which corrode it like a Cancer, which conſume it like *Rottenneſs in the Bones*,, but fills it with a thouſand gentle and pleaſing Senſations. Love diſtils a fragrant Balm into the Soul, that while it heals the Wound which contrary Paſſions have made, diffuſes a moſt grateful and reviving Perfume, moſt juſtly compared, in the Paſſage I referred to above, *to the Ointment poured on* Aaron's *Head*, or the refreſhing *Dew deſcending on* Hermon *and* Sion *, and making all the Country between them to ſhare in its copious Bleſſings.

Who can enjoy himſelf even in the greateſt Plenty, while his Heart is full of unkind Paſſions to any, eſpecially to his Brethren? Who could reſt in a Palace amidſt ſuch Diſturbers, far more intolerable than the Swarms of Flies that inveſted *Pharaoh*'s gilded Roof, or the *Frogs that came up to the very Chambers of the King* †? But a benevolent and generous Heart will make the plaineſt Accommodations delightful, and as *Solomon*, who was ſo exquiſitely acquainted with human Nature, teſtifies, will render *a Dinner of Herbs where Love is, better than a ſtalled Ox and Hatred* Rancour and Malice *with it* ‡. Hatred *has Torment*, more ſenſible than *Fear*: Torment ſufficient to turn Heaven itſelf into Hell, as it in a manner did, before thoſe wretched Spirits, who firſt entertained it, were, by GOD's righteous Judgment driven out from thence. But Love, joined with that fervent Devotion which ſo well agrees with it, and indeed is inſpired by it, will turn the meaneſt and moſt incommodious Dwelling on Earth into a Paradiſe, yea into the delightful Anticipations of Heaven itſelf. And therefore has a gracious GOD, though his own Felicity is perfectly independent on the greateſt Height of our Love, or the moſt total Deficiency of it, required us to love himſelf, and to love one another, that we might continually feel the nobleſt Pleaſure, a Pleaſure like that which he feels in the Conſciouſneſs of his own moſt perfect Goodneſs, and in the Survey of his Creatures as made happy by it: And I hope I offend not

* Pſ. cxxxiii. 2, 3. † Exod. viii. 24.—3. ‡ Prov. xv. 17.

not in adding, a Pleaſure which, as our Natures are conſtituted, Omnipotence itſelf could not communicate to us in any other Vehicle but that of Love. But we muſt not forget the third Topic of Argument which the Apoſtle pleads,

3. The Fellowſhip of the Spirit. Now it is implied as the Foundation of this Argument, that all Chriſtians do indeed partake of one Spirit. As the Apoſtle expreſſes it, *by one Spirit we are all baptized into one Body, and have all been made to drink into one Spirit* *; and this is pleaded as an endearing Conſideration, not only here, but elſewhere, *Keep the Unity of the Spirit in the Bond of Peace — there is one Spirit* †. And it is indeed ſo. Hereby we become *Members one of another*, we are one Body, as animated by one Spirit. It is alſo the Gift of Chriſt as our common Head, and given that it may adorn us, and by ſo adorning may unite us; as indeed what can render the Soul more amiable than to be animated, to be impregnated with the Spirit, whoſe Fruits are ſo celeſtial and divine? Hear how the Apoſtle, in whom it ſo eminently reigned repreſents its Effects, *the Fruit of the Spirit is Love, Joy, Peace, Long-ſuffering, Gentleneſs, Goodneſs, Faith, Meekneſs, Temperance* ‡; and ſurely theſe Fruits, fair as they appear when conſidered in themſelves, muſt render thoſe who poſſeſs them ſo much the more amiable, when conſidered as proceeding from this ſacred Principle: For thus they render the Perſons who poſſeſs them venerable; and we the more eaſily love where we greatly eſteem. Does not the holy Spirit himſelf diſdain to deſcend and dwell in ſuch Souls, and there to plant theſe noble and glorious Fruits, and ſhall I diſdain them? Shall all the rich Treaſure that he has lodged there, go for nothing with me, becauſe he has not added this or that Circumſtance? Becauſe he has not taught them to judge exactly with me, and inclined them to worſhip with me? Surely to argue thus would be to grieve and affront this Spirit of Goodneſs. And let us not think to ſecure ourſelves by ſaying they have it not. On Men apparently ſenſual, cruel, and wicked, we may indeed paſs this Cenſure, whatever their religious Profeſſion may be: But where Appea-

* 1 Cor. xii. 13. † Eph. iv. 3, 4. ‡ Gal. v. 22, 23.

rances are fair, we should be cautious of drawing such a Conclusion; should rather be ready to suspect ourselves, and say "have I indeed the Spirit of GOD, the Spirit "of Wisdom, of Candour, of Love, when I thus *judge* "*my Brethren*, when in *honour I prefer myself to them* *? "When I *say let me take the Mote out of thine Eye*, and "*consider not the Beam that is mine* own †?" Let us not thus *grieve the holy Spirit of GOD*, if we desire to preserve any Hope *of being sealed by it to the Day of Redemption* ‡. The Sense and the Force of this Argument is apparent; though it may perhaps be a little difficult precisely to fix that of the next, to which we must now proceed,

4. He pleads the Bowels of Mercies: For Bowels and Mercies are not to be understood as signifying different things, but, by an usual Hebraism, *Bowels of Mercy*, that is the tenderest Compassion, by which the Bowels are struck and caused to yearn: And the general Meaning to be sure is, if ye have learnt the Compassion of Christians. This implies, that it was intended that Christians should be compassionate. If there are Bowels in human Nature, how much more tenderly must they move, when instructed by the holy Discipline of the Gospel? This the Genius of our Religion very evidently shows; as it gives us so many Precepts of Compassion, and as it gives us so bright an Example of it, in him whose whole History is the History of Compassion and Love. And need I name *him* to you? O Sirs, from whom can we learn this Lesson if not from *Jesus* the Son of GOD, whose Pity, whose Pity for us, for our otherwise hopeless Ruin, brought him down from his exalted Glory, cloathed him in these mean Garments of mortal Flesh, which we wear, and when it had made him a Man, made him a Sacrifice too, and triumphed over all the Agony, and all the Infamy of the Cross, that it might raise us to Life and Glory? O let us study this generous compassionate Love in its various Circumstances, till every stern and stubborn Passion be subdued in our Hearts, till we feel our Souls melted into Streams of Love, and disposed to *put on the Lord Jesus Christ*; *for greater Love has no Man than this, that a Man should lay down*

* Rom. xiv. 10. xii. 10. † Matt. vii. 3. ‡ Eph. iv. 30.

down his Life for his Friend *, and yet when *we were Enemies Chriſt died for us* †.

But it is poſſible St. *Paul* might mean particularly to apply to their Chriſtian Compaſſion *for him*, as if he had ſaid; "If on the whole you pity the Load of Affliction "under which I am lying, for the Goſpel, and would "not grieve me yet more than all my Enemies can "diſtreſs me; if you would rather comfort and ſupport "me under what I ſuffer for them, ſhew it thus. Let "*Paul* amidſt all his Labours and Sorrows have this "Joy, that you love one another; that you are ready "to every kind and friendly Action, and ſhew a true "Chriſtian Magnanimity, as well as Gentleneſs of "Mind, in looking higher than thoſe Things which are "ſo often the Cauſes of Diſcord, to the great Conſ"ideration which have ſo ſtrong a Tendency to unite "us."

Such, my dear Brethren, and Friends, ſuch are the Arguments which St. *Paul* urges, and let us endeavour to retain a Senſe of them upon our Hearts. Let me, as it were, adjure as many of you as hear me this Day, by the Conſolations of Chriſt, if they are ſweet to you, by his Offices, by his Benefits, by all the Repreſentations which the Scripture makes of him, by the endearing Tenderneſs and Delight of this moſt noble godlike Affection of the human Mind, by the Love of that holy Spirit which unites us into one Body, and is, as it were, the common Soul of it, by all the Compaſſions which as Chriſtians you ought to feel for each other, and we the Miniſters of Chriſt would add, (if that may avail any thing, as ſurely it may,) by all your Compaſſions to *us*, if we may indeed pretend to any Merit with you, for all that we do, or for all that we reſign upon your Account, for all our moſt affectionate Care for your Edification, working frequently by Night as well as by Day, attending us into every Place, and every Service publick or private; an Affection which I hope, and I truſt in the Lord, would bear us chearfully to Bonds and Impriſonments, or to Death itſelf for your Eſtabliſhment in our common Faith. If any of theſe Conſiderations, if all of them united can have any Weight,

* John xv. 13. † Rom. v. 8.

le unanimous, having your Minds joined in the same Love, and attending to the one thing; thus fulfil ye our Joy, which is herein the Joy of our common Lord too, and which will be your Joy, amidst the various Inconveniencies inseparable from mortal Life. Cultivate more and more that lovely Principle, which having ennobled as well as delighted your Spirits, having rendered you the Ornament of Religion, and dear in the Eyes of Men, and of GOD, will prepare you for, and through the Grace of the Redeemer transmit you to, the Regions of everlasting Love, and will there continue for ever to delight and adorn you, when Faith and Hope shall cease, and all our present Causes of Contention shall be long forgot. But I would hope you feel the Force of these Motives, and begin to be impatient for those *Advices* for maintaining and promoting this blessed Temper, which I gave you reason

3. To expect at the Conclusion of this Discourse. And here as I intend rather to suggest some useful and comprehensive Hints, than to expatiate upon them, I shall not range them under distinct Heads, but offer them briefly as they rose in my Mind.

It will be one Step towards attaining this excellent Temper, "earnestly to desire to attain it." And that we may, let us often reflect with ourselves how amiable and how excellent it is! What an Ornament, and indeed, with all its Meekness, and Tenderness, what a Defence to true Christianity! Let us accustom ourselves to think, so far as our best Information reaches, what the Face of the Christian Church has in Fact been, amidst all the mutual Animosities that have reigned, among its Members; and, on the other hand, let us try to imagine what it would have been, if that pacific, gentle, beneficent Temper which the Gospel recommends had constantly, had generally been prevalent, and every angry, turbulent, malignant Thought and Passion, had been brought into sweet Subjection to the Laws of Christ. But who can make the Computation, whether we consider its Aspect on present or on future Happiness? Who can calculate how widely Christianity would have been spread, while the admiring World had been charmed by so bright a Light, had been

been melted by ſo celeſtial a Flame? Who can imagine what Delights had ſprung up in every Breaſt, and how they had been multiplied by Reflection from each? Above all, who can conceive how large a Colony the Regions of perfect Love and Bleſſedneſs would have received from the peopled Earth: A Colony increaſed by how many Thouſands and Millions of thoſe, who, filled with Rancour and Hatred, are now alas gone down to final Deſtruction, and feel an Hell of malignant Paſſions within, which will be Matter of everlaſting Torment to themſelves, and all their wretched Companions.

"Let us often think of the Meekneſs and Gentleneſs of Chriſt and of his Apoſtles," particularly of St. *Paul*, and render familiar to our Minds the many candid Maxims, and Principles, with which his Writings abound. Let us remember, as he has admoniſhed us, *that the Kingdom of GOD is not Meat and Drink, but Righteouſneſs and Peace and Joy in the Holy Ghoſt* *. That as for ſome particular ritual Obſervances, though the Impoſition of them muſt indeed be diſpleaſing to GOD, yet the Practice or the Omiſſion does not affect our Share in his Favour, if Conſcience be not violated. *Neither if we eat are we the better, neither if we eat not are we the worſe* †. Let us remember the very ſame Principle, and that a very good one, indeed the very beſt of all Principles, the Deſire of pleaſing GOD, may, to Perſons under different Apprehenſions, produce a quite different Conduct. *He that regards a Day may regard it to the Lord, and as for him that regards not a Day, it may be out of a conſcientious Regard to the Lord that he does not regard it* ‡. When we are tempted to make our own Taſte and Reliſh the Standard to which all our Brethren ſhould bow, let us remember that *Chriſt pleaſed not himſelf*; and, when we are ready on the one Hand *to judge our Brethren*, or on the other Hand *to deſpiſe them*, let us call up to our Aſſiſtance that awful *Tribunal* before which we are all in a *little Time to appear* §, that the account we have to give of ourſelves to Chriſt may awe our Spirits, and reſtrain us from that Severity on our

* Rom. xiv. 17. † 1 Cor. viii. 8. ‡ Rom. xiv. 6.
§ Rom. xiv. 10, 12.

our Part, which might seem to challenge, a Severity on his, which the best of us could never be able to support under.

" If unkind Thoughts against our Brethren arise in " our Minds, let us suppress them," for by being vented they gain Strength, and one Injury is apt to beget another. If therefore we are obliged, as we sometimes may be, to plead the Cause of Truth and of Liberty, though our Antagonists may possibly give us great personal Advantages against them, yet let us not be too ready to take or even to observe them, but let us rather shew a noble Superiority to injurious Usage, and learn to answer Confidence and Petulance, Censoriousness and Severity with Calmness and Gentleness, with Reasonings indeed as strong as possible, but with a resolute Guard upon our Tempers; lest we become like those whom we blame, and condemn, in what is their Folly, and will upon the whole be the Disadvantage of their Cause; for whatever little turn it may for the present serve, it will of course recoil upon them at last, and the more strongly when it seems to do it by its own natural Spring, while we are too generous to urge it to the last Extremity.

" Let those of us who appear under publick Charac- " ters, be very careful that we do not on any Occasion " passionately inveigh against our Brethren, and espe- " cially in religious Assemblies." Thus to abuse the sacred and important Moments, which we spend immediately in the divine Presence, thus to pervert the great Design of Christian Ordinances, and make them the Vehicle of such malignant Passions, is equally affronting to God, and pernicious to Men. It is calling the Sheep of Christ together to be poisoned under a Pretence of feeding them. Alas too inflammable are the Passions of Men in this degenerate State of Nature, and too many are the unavoidable Occasions of Offence. It is not necessary that the Ministers of Christ should abet their Fury and [illegible] be indulged in the Expression, tear out [illegible] most important Leaves of the Book of [illegible] to the fatal Train.

It

It is always proper to be upon our Guard here, and "it is never more neceſſary than when the Petulance "and Bigotry of others has given the Example and "begun the Attack." Nature will be rouſed on ſuch Provocation, and is ready to ſpring forward, and enter into the Contention with a fierce Delight: But it will be our ſureſt Wiſdom in all ſuch Caſes, to *leave it off before it be meddled with* *, remembring our relation to him *who endured the Contradiction of Sinners againſt himſelf* †, and *being reviled, reviled not again* ‡, *but* in calm Silence *committed himſelf to Him that judgeth righteouſly*.

Permit me to add, that "in Proportion to the "Degree in which GOD has diſtinguiſhed any from "their Brethren by peculiar Abilities, or more eminent "Services, they ſhould be ſo much the more careful to "diſtinguiſh themſelves by Meekneſs and Candour." As *James* expreſſes it, *whoſo is a wiſe Man, and endowed with* diſtinguiſhing *Knowledge among you, let him oſtentially illuſtrate his Meekneſs of Wiſdom* §. The loweſt Underſtanding, the meaneſt Education, the moſt contemptible Abilities, may ſuffice to give hard Names, and to pronounce ſevere Cenſures. A harſh *Anathema* may be learnt by Heart, and furiouſly repeated by one that could ſcarce read it, and, as was in Truth the Caſe in ſome antient Councils, may be ſigned by thoſe that cannot write their Names. But true Catholiciſm of Temper is a more liberal thing, it proceeds from more enlarged Views, it argues a ſuperior Greatneſs of Mind, and a riper Knowledge of Men and Things. And the Man who is bleſſed with ſuch Advantages ſhould be ſo much the more ſolicitous, that he does not on any Provocation add the Weight of his Example to ſo bad a Cauſe as that of Uncharitableneſs always is. He owes it to GOD and to the World that ſuch an Influence be employed to the happy Purpoſes of healing the Wounds of the Chriſtian Church, and of conciliating the Affections of good and worthy Men towards each other, till their united Counſels can regulate its Diſorders, and reſtore to it a Form more worthy of itſelf.

"All

* Prov. xvii. 14. † Heb. xii. 3. ‡ 1 Pet. ii. 23.
§ Jam. iii. 13.

" All theſe Precautions will be more eaſy to us, in " Proportion to the Degree in which we labour with " our own Hearts, to ſubdue the inward Workings of " Pride and Vain-glory." And for this Purpoſe let us often review the too voluminous Hiſtory of our own Miſcarriages in Conduct, and Miſtakes in Judgment; and it will make us leſs confident in ourſelves, leſs ſevere and over-bearing in our Treatment or Cenſures of others. On the other Hand, let us look upon the Excellencies of our Brethren rather than their Defects, and, let it always be the Joy of our Hearts to dwell in our Thoughts upon what is beautiful, rather than what is exceptionable; and to trace, eſpecially in thoſe whoſe Advantages for them may ſeem to have been inferior to our own, the Evidences of Wiſdom, and Humanity, of Benevolence, and Piety. For this Purpoſe, it is much to be deſired that Chriſtians of different Sects, while this Diverſity muſt ſubſiſt among us, ſhould be ready as Providence gives them Opportunity to form Acquaintance with each other, and alſo that their Reading ſhould not be confined merely to Authors of their own Sentiments, which often feeds Bigotry, and ſhuts out Candour at its firſt Entrance. An enlarged Acquaintance will infallibly convince us that all Truth and Goodneſs is not confined to one Denomination of Chriſtians, nor among the Patrons of any of thoſe Opinions, for which we have been inclined moſt eagerly to contend. Now when we are perſuaded of another, *that GOD has received him*, we ſhall be more cautious how we preſume either to *judge or deſpiſe him* *, and when we ſee Excellency in ſo many Reſpects ſuperior to our own, we ſhall not exalt ourſelves highly on the Advantage we enjoy in being, as we muſt indeed ſuppoſe we are, right, in that particular in which we are obliged to differ from Perſons we ſo highly eſteem. Perhaps ſaid one of the greateſt and moſt excellent Men our Country has ever produced, I mean Mr. *Howe*; " Per- " haps the reaſon why, in ſome diſputable Points, I " have ſeen farther than ſome of my Brethren, is, be- " cauſe their more elevated Minds have been employed " on greater and nobler Objects, which has prevented " their

* Rom. xiv. 3.

" their looking ſo minutely into theſe particular Queſ-
" tions *."

By ſuch Means as theſe I hope ſomething may be done towards mending the Appearance of things among us, and reconciling the Hearts of contending Chriſtians to each other, eſpecially if we do not inſiſt too rigorouſly on the Hiſtory of former Wrongs and Injuries; for which we have all too much reaſon to bluſh, nor unwarrantably charge *the Iniquities of the Fathers upon the Children*.

There is great Reaſon to hope that the Endeavour of every ſingle Perſon in his Station to promote mutual Union and Love by Methods like theſe, will in ſome Degree be effectual; nor let us be diſcouraged, though it be not immediately ſucceſsful, to the full Extent of our Wiſhes.

It may too juſtly be ſaid, with regard to the Evils with which we are to contend, in ſuch a Caſe, *that the Fathers have eaten ſour Grapes, and the Childrens Teeth are ſet on edge* †. Too many have from their tendereſt Years been taught to place a part of their Religion in the Severity with which they cenſure their Brethren, and a peccant Humour, ſo early wrought into the Conſtitution, will not eaſily be ſubdued by the moſt ſovereign Medicines. That very Reflection, however, ſhould teach us " to take great Heed that we do not convey " unkind Prejudices into the Minds of the riſing Gene-
" ration," but that Youth be educated among us, in more open and generous Sentiments, that they be taught to reverence true Chriſtianity whereſoever they ſee it, and to judge of it by Eſſentials rather than Circumſtantials. Let this be our Care, and it is more than probable, that our Children may rejoice in the Shade and Fruit of theſe Trees of Righteouſneſs, which our Hands have planted, and I hope it is not a vain Preſage that it will be ſo: For bleſſed be GOD the preſent Seaſon is mild and favourable to ſuch an Attempt, and I am perſuaded none living have ſeen a Criſis, which ſeemed more encouraging and inviting to theſe labours of Love.

But

* *N. B.* I well remember this to be the Sentiment, but not having marked the particular Paſſage, I cannot be certain as to the Words. † Ezek. xviii. 2.

But here, as in every other reſpect, *Neither is he that planteth any thing, nor he that watereth: But GOD that giveth the Increaſe* *. "Him therefore let us humbly "and earneſtly invoke, for the benign Influences of his "Holy Spirit;" whoſe great Office it is to heal and ſweeten, to purify and elevate the Mind, and in every Senſe, *to take away the ſtony, and to produce and cheriſh the tender Heart*. And oh may the GOD of the Spirits of all Fleſh, the GOD, and Father of our Lord *Jeſus Chriſt*, who is the Author of Peace and Lover of Concord, hear the Prayers in which our Hearts would unite with all our Brethren; humbly interceding for the Proſperity of the univerſal Church: "That it may be ſo "guided and governed by his good Spirit, that all who "profeſs and call themſelves Chriſtians, may be led "into the way of Truth, and hold the Faith once de-"livered to the Saints in Unity of Spirit, in the Bond "of Peace, and in Righteouſneſs of Life, through "*Jeſus Chriſt*." Amen.

* 1 Cor. iii. 7.

Medita-

Meditations in the Tears of JESUS *over the Grave of* Lazarus:

A FUNERAL

SERMON

PREACHED at

St. ALBANS, *Dec.* 16, 1750.

On Occaſion of the much lamented

DEATH

Of the late REVEREND

SAMUEL CLARK, D. D.

WHO

Died the 4th of *December*, in the 66th Year of his Age.

TO

Mrs. SARAH CLARK,

the worthy Relict of

my ever honoured Friend and Father

the late Reverend DOCTOR CLARK, IS

this SERMON NOT

yes is moſt reſpectfully inſcribed,

as a ſincere and affectionate

tho' inconſiderable Token

of tender Sympathy with her,

and of indelible Veneration

for the exemplary Character

of the DEAR DECEASED,

by her moſt obliged

and faithful humble Servant,

Northampton, Jan. 7,
1750-1.

P. DODDRIDGE.

JOHN xi. 35.

JESUS *wept.*

THE only begotten Son of GOD, while he ſojourned in Human Fleſh, paſſed through a ſad Variety of Calamities, and on the whole bore all that a humane Heart, untainted with Guilt, and untouched with Remorſe of Conſcience, could ſuffer; that he might learn to pity us more affectionately under the like Sorrows; that he might lay in for us a Stock of divine Conſolations; and eſpecially, that he might teach us by his ſacred Example to avoid the oppoſite and fatal Extremes, of *diſpiſing the Chaſtening of the Lord,* and *fainting when we are rebuked by him* *. Let us *learn of him*; and while we feel our Afflictions like Men, we ſhall bear them as the Children of GOD, and the Heirs of Glory.

We here view our bleſſed Redeemer in a Circumſtance, in which moſt of us have frequently, and alas! very lately been; and in which, ſhould our Lives be prolonged, we may again and again be; a Circumſtance, which is the common Lot of Mortality, and muſt of courſe be the moſt frequent Affliction of thoſe who are richeſt in dear and valuable Friends, and which will be moſt tenderly felt by thoſe who beſt deſerve to enjoy them. 'Tis the ſad Tribute, and I had almoſt ſaid, the ſad Equivalent, which in theſe Regions of Death we pay for loving and being beloved. We ſee JESUS approaching the new *Grave of a Friend*; of ſuch a Friend, as Providence and Grace had concurred to render, in ſome Meaſure, worthy of thoſe precious and honourable *Tears,*

* Heb. xii. 5.

Tears, which were now dropped upon his Tomb. It was *Lazarus* of *Bethany*. We know the tender Story too well, to need a large Rehearſal of it in Moments ſo precious as theſe. We know, that when JESUS drew near to *Bethany* ſoon after the Interment of his deceaſed Friend, and was going with his Siſters and a Train of other Mourners to his Grave, *he wept*.——We ſhall enquire into *the Cauſe of theſe Tears*,——ſhall conſider *the uſeful Leſſons* we may naturally learn from them,——and then ſhall give the few remaining Moments of our Time to what is peculiar to the ſad Occaſion of our preſent Aſſembly, *the Death* of the truly reverend, pious, and amiable *Doctor Clark*; concerning whom I think I may juſtly ſay, and your Conſciences will atteſt how juſtly, that we have perſonally known few, over whoſe Tomb CHRIST would more probably have *wept*, had he ſtood near it in mortal Fleſh. May this ſeaſonable Review of *his Tears* over *Lazarus* regulate and ſanctify thoſe, which ſo naturally flow from our Eyes in the preſent Circumſtance, where almoſt every Object we behold calls them up afreſh!

I. Let us conſider *on what Accounts* we may probably ſuppoſe that our bleſſed Redeemer now *wept*.

All we can do to anſwer this Enquiry is, to take an attentive Survey of the Circumſtances of the Caſe, ſo far as our Information reaches; that we may obſerve what occurred in them, proper to have impreſſed a wiſe and benevolent Mind. For though we pretend not to limit the infinitely more capacious Views of our Divine Maſter, yet we may aſſure ourſelves that nothing material and important was paſſed over by him without due Regard.

On theſe Principles we may naturally obſerve,—that our Lord was now near a Grave,—the Grave of a pious and amiable Friend,—ſurrounded with a Train of affectionate Mourners,—and with ſome obſtinate Sinners in his View, who were bringing upon themſelves dreadful and final Deſtruction.

1. Our Lord was now going to *viſit a Grave*; and that might awaken ſome Meltings of Compaſſion.

He

He was coming to a Place, where the *King of Terrors* had lately erected a new Trophy, and given a Specimen of his univerſal Triumph. Now had CHRIST been *a Stranger* to the Perſon of *Lazarus*, it might have touched him to think of his untimely Fate, (for untimely it ſeems to have been;) to have ſeen the ſad Monuments of Mortality before his Eyes, and have thought, "This is the Sepulchre of *Lazarus:* He, "who but a little while ago was in the Prime and Vi-"gour of his Days, and in the ample Enjoyment of "what Earth could afford to make him happy *, is now "*the Priſoner of the Grave*. The *Reſidue of his Days* is "*cut off in the Midſt* †; and how many Purpoſes are "broken! how many Hopes are blaſted! How me-"lancholy a Change from yonder elegant and pleaſant "Manſion, to this Houſe of Darkneſs and of Silence, "from the chearful Converſe of his affectionate Siſters, "and theſe numerous Friends who are fondly pro-"longing their Attendance though the Rites of his Fu-"neral are ended! He who was thus beloved and ca-"reſſed, is already brought to ſay *to Corruption, Thou "art my Father*; and *to the Worm, Thou art my Mother "and my Siſter* ‡."

"Sad Change!" might any of us naturally have ſaid on ſuch an Occaſion; "melancholy Cataſtrophe! "not of *Lazarus* alone, but of the whole Human Na-"ture! For *this is the End of all Men* §; this *the Houſe "appointed for all Living* ‖." Here their Magnificence and Power, their Beauty and Vigour, their Learning and Wiſdom, be they ever ſo remarkable, muſt ere long mingle with Meanneſs and Indigence, Deformity and Weakneſs, Ignorance and Folly. Here the Human Frame, that Maſterpiece of the Divine Contrivance,

* I have here taken it for granted, that *Lazarus* was a young Man, and in proſperous Circumſtances of Life. We may probably conclude the former, as we only read of *his Siſters*, but of no Wife or Children, and from his living ſo long after this, as *Tradition* tells us he did. The latter ſeems very evident, not only from their numerous Acquaintance at *Jeruſalem*, (*John* xi. 19.) but alſo from the ſplendid Entertainment afterwards mentioned, *John* xii. 2, 3. Compare *Luke* x. 38, *&c. ſeq.*

† Iſa. xxxviii. 10. ‡ Job xvii. 14. § Eccleſ. vii. 2. ‖ Job xxx. 23.

which wears so much of the Image of its Maker, must ere long be thrown aside *as a broken Vessel in which there is no Pleasure**: And all the present Generation of Men, and all that are to arise in future Ages and most distant Nations, shall in their Turns lye as low as *Lazarus*. Such are the awful Monuments of the Divine Displeasure for that *first Offence*; when *as by one Man Sin entered into the World, and Death by Sin, so* the Sentence of *Death passed upon all Men, as all had sinned in him* †. Hither, even to the Darkness, the Abasement, the Putrefaction of *the Grave*, are they all travelling through a Road of Disappointment and Vanity, of Pain and Sorrow. Thus are the original Glories of Man tarnished and withered, and his *Paradise* turned into a *Golgotha!* And all this to the apostate Creature is only *the Beginning* of Punishment and Misery, did not Sovereign Grace interpose for his Deliverance.

Who can say, that such natural and obvious Thoughts as these, did not now arise in the Mind of the blessed Jesus? Who can think it impossible, that he should thus from *the Tomb* of *Lazarus* take a View of this wide Ruin, and drop a compassionate *Tear* over the various Miseries of mortal Man? But such Reflections as these, might have arisen from the Funeral of one, who had been an entire Stranger to him: We are therefore farther to consider,

2. That our Lord was now attending the Grave of *a pious and amiable Friend*; and on that Account it would be very natural for him to *weep*.

The Evangelist takes particular Care to tell us, ver. 5. that Jesus *loved Lazarus, and Martha, and Mary*; nor do we read of any Family, in which he more frequently lodged when he came up to *Jerusalem*, or where he conversed with more Freedom and Endearment. We may therefore assure ourselves, that on the Death of *Lazarus* the Remembrance of this *intimate Friendship* would be recollected by the faithful and affectionate Jesus with due Regard: And accordingly we see, that when he would inform his Followers of this mournful Providence, he uses this kind Language, ver. 11. *Our Friend Lazarus sleepeth.* Where by the Way we may observe,

* Psal. xxxi. 12. Jer. xxii. 28. † Rom. v. 12.

ſerve, that he not only ſpeaks of him by the Appellation of *Friend*, but repreſents his Death as *a Sleep*; as if there were ſomething in the Word *dead*, ſo harſh and doleful that he hardly knew how to connect it with ſo dear a Name *. Now on the ſame Principles it is natural to conclude, that when our Lord came to the Houſe of his deceaſed Friend, and ſaw the Apartments or Gardens, in which he had often converſed with him to their mutual Delight; when he reviewed the Places, in which they had *taken ſweet Counſel together*, and from whence they had *gone to the Houſe of GOD in Company*; the Recollection muſt naturally awaken a tender Sorrow, not unlike what we feel on ſuch an Occaſion.

CHRIST could not fail to recollect, what a Friend *Lazarus* had been to him and to his Intereſts, and according to his Ability to the Village of *Bethany*, and the City of *Jeruſalem*, whence ſo many came to pay their laſt Office of Reſpect to his Remains. Had he been employed in the *Miniſterial Work*, (as I think *Eccleſiaſtical Hiſtory* tells us, that after his Reſurrection he was,) his Fidelity and Zeal under that Character would, no doubt, have been tenderly recollected. As it was, we may aſſure ourſelves, that if CHRIST will another Day acknowledge ſo cheap a Kindneſs as *a Cup of cold Water* beſtowed on *a Diſciple in his Name* †, he could not poſſibly forget, how hoſpitably he had *himſelf* been entertained by *Lazarus*; how chearfully, and how thankfully, that generous Man had opened, not only his Houſe, but his Heart to him, and to the leaſt of his Servants, who no doubt had been cordially welcome to him for his Maſter's Sake. A *Tear* over the Grave of *ſuch a Friend* might have ſeemed but an equitable Tribute, had it fallen from any other Eye; and a common Spectator would have thought of no farther Cauſe. Accordingly the *Jews* who were preſent, made this Reflection upon

 it,

* So as Mr. *Rollin* has obſerved with his uſual Elegance and Propriety, when *Homer* deſcribes *Antilochus* as bringing Word to *Achilles* of the Death of his Friend *Patroclus*, he makes him only ſay, Κεῖται Πατροκλος; *Patroclus is fallen*. Roll. *Man. de Etud. Vol.* i. *pag.* 407.

† Mat. x. 42.

it, ver. 36. *Behold, how he loved him!* which by the Way seems to intimate, that it was not only a Drop or two, which silently stole down the Cheeks of our Lord, but that it was a copious Shower; and as before it is expressly said, that *he groaned in Spirit*, so perhaps some strong Gestures might concur to express his Grief. And though the immediate Prospect of the Resurrection of *Lazarus* would administer a Relief peculiar to this Case; yet the Thoughts of those Agonies through which he had passed, of the melancholy Situation in which the Body now lay, and perhaps of the Death he was again to encounter, and from which he should not arise till the Heavens were no more, might all contribute to melt the compassionate Heart of the blessed JESUS; especially in Concurrence with what we are next to mention: For,

3. Our Lord certainly *wept*, out of Compassion to *surviving Relatives and Friends*, whom he saw almost overwhelmed with their Sorrow.

This Reason is expressly assigned in the 33d Verse: *When Jesus saw her* (that is, *Mary*) *weeping, and the Jews also weeping which came with her, he groaned in Spirit, and was troubled.* The original Expression * properly signifies, *he troubled* or *afflicted himself*; that is, he gave the Reins in some measure to his Grief; he allowed a Set of Sorrowful Ideas to arise and lodge in his Mind, which he could at pleasure have banished or exchanged: And thus he set himself to practise that Lesson, which he afterwards taught by his Apostle, of *weeping with them that weep* †!

And indeed, it was in this Respect a very moving Scene, which may justly demand *a Tear* from us in the Review of it. Had the Deceased left behind him an affectionate *Widow*, who might have seemed but half to survive, while what she esteemed *the better Part of herself* had been torn away; or had a Train of lovely *Children* appeared, in such various Gradations of filial Sorrow as their respective Ages might have admitted, like tender Flowers drooping their Heads surcharged with Rain; we may reasonably conclude, a suitable *Sympathy* would have been extended to them, and an additional

2 *Tear*

* ἐτάραξεν ἑαυτὸν. † Rom. xii. 15.

Tear have been given to each. But here were the *Two pious Sisters*, whom Friendſhip and Grace had concurred to join in ſuch endearing Bonds to the Deceaſed, and to JESUS himſelf. The *Jews* alſo were *weeping*; partly for *Lazarus*, partly for his *Siſters*, and partly for *themſelves*; and perhaps ſome of them, for *that Sorrow* which JESUS himſelf diſcovered in his Aſpect and Deportment, before theſe *Tears* fell. Now we cannot wonder, that this penetrated the Heart of CHRIST yet more deeply, when he ſaw Grief reflected from Breaſt to Breaſt, and each affectionate Friend in that mournful Aſſembly bearing (as it were) the Burthen of all.——What I now ſee before me, what I perſuade myſelf we all feel, gives me ſo lively an Idea of this Part of my Subject, that it will ſcarce permit me to purſue it.——I will only add, that if there were any of the Spectators then preſent, who *did not weep* with the reſt, and bore no Part in ſo general a Lamentation, even *they* might perhaps be an Occaſion of yet greater Diſtreſs to *him*, who always formed the trueſt Eſtimate of Things, and ſaw through every fallacious Appearance by which our Ignorance and Credulity are daily miſled: Which leads me to add,

4. The Lord JESUS CHRIST himſelf might juſtly *weep*, to think of *that dreadful Ruin* which was coming on *ſome preſent* for their continued Impenitency and Unbelief.

He who *ſaw what was in Man*, undoubtedly diſcerned that Malignity of Heart, which ſo ſoon bore ſome of them to contrive the Death of *Lazarus* *, that he might not remain a living Teſtimony of CHRIST's miraculous Power; and which would ſo ſoon lead them to reject the yet more important Evidence of his Miſſion, produced by his own Reſurrection from the Dead, expreſsly foretold and appealed to in that View. He ſaw all the dreadful Conſequences of this Obſtinacy, in their utter Ruin by the *Romans*: And as *Hell was open to him, and Deſtruction had no Covering* †, he foreſaw diſtinctly the Horrors of their guilty Spirits, when they entered theſe gloomy Regions; and the increaſing Horrors that ſhould ſeize them in the Judgment-Day, when *in their*

* John xii. 10. † Job xxvi. 6.

Graves they should *hear the Voice* of the Son of GOD, *and come forth to the Resurrection of* eternal *Damnation* *. And though our Lord could not but on the whole *approve of that Vengeance*, by which a righteous GOD would plead his Cause, and revenge the Quarrel of his rejected Gospel; yet some Sentiments of *Pity* mingled themselves with the View, as when he had lately *wept over Jerusalem* †: Just as a humane and compassionate Judge looks with Compassion on those Criminals, whom for wise, and on the whole, benevolent Reasons, he gives up to Destruction.——But I mention this only incidentally, as it is not hinted at in the Context, and has no immediate Connection with the Event which is now so ready to engross our Thoughts.——We have seen *the Cause of his Tears*; and now,

II. Let us consider *to what Purposes* of practical Edification we may improve them.

The following Reflections may naturally arise from the Subject; and I hope, it may be useful to dwell a while upon each of them.

1. This may serve to vindicate *a compassionate Temper*, from the Imputation of contemptible Weakness.

The Fierceness of some Minds, and the Indolence of others, leads them to *despise those* whom they frequently see under the Impression of tender Passions. But wherefore should they despise them? Surely when GOD implanted in our Nature these melting Emotions of Soul, he intended them for some valuable Purpose; and not that we should look upon them as Weeds, to be rooted out of every well cultivated Soil. I am sure, we cannot learn any such *Stoical Maxims* from the Word of GOD; for there, not only the most eminent Saints, but many of the bravest Heroes, are described with the softest Sentiments of Humanity about them, and are frequently painted *in Tears* ‡. What greater Names has the Old Testament History transmitted to us, than those

* John v. 28. 29. † Luke xix. 41.

‡ So those of *Homer*, and *Virgil*, are often represented; which plainly shews, that those most judicious Discerners of Human Nature thought, there was nothing in such a Turn of Mind inconsistent with the most exalted Courage and Magnanimity.

thoſe of *Abraham* * and *Joſeph* †, *David* ‡ and *Jonathan* §, *Hezekiah* ‖ and *Jeremiah* ⁂? Yet we are told of various Occaſions on which *they wept*. And the *Tears* of *Paul*, that great Chriſtian Hero, who could ſo courageouſly face Impriſonment and Martyrdom for the Cauſe of Truth and Goodneſs, are frequently ſpoken of, either in his *Hiſtory*, or his *Letters* **. But a greater than theſe is here: *JESUS wept*. In the Days of his Fleſh, he *poured out Tears*, not only under the Preſſure of his own perſonal Sorrow, but ſometimes out of Compaſſion for others: And he particularly did it in the Inſtance before us, though he was to receive a publick Honour, which rendered this Day one of the moſt illuſtrious of thoſe which preceded his own Reſurrection. He behaved in every Circumſtance of his Conduct, with a Dignity worthy of his general Character, and of the preſent Occaſion ††; as one equal to the great Work to be performed, and no way elevated or tranſported at the ſignal Honour he did him: Yet (to allude to an Expreſſion of *Job* concerning himſelf,) while he was amongſt them with a Majeſty beyond that of *a King* even *in his Army*, he tempered that Majeſty with the gentleſt Sympathy which could have been expected from one, whoſe profeſſed Buſineſs it was to *comfort the Mourners* ‖‖. Surely in this Reſpect, as well as every other, *the Diſciple is not above his Maſter* ‡‡; nor can thoſe Marks of Tenderneſs be a Reproach *to us*, which were not unbecoming *in him*. In Circumſtances like theſe in which JESUS *wept*, Tears are ſo far from being an unmanly Weakneſs, that they may rather be called (as they are by one of the moſt celebrated of the *Roman Poets*, *noſtri pars optima Senſûs*.) one of the moſt amiable Parts in the Conſtitution of Human Nature; which GOD ſeems to have provided on purpoſe, that we might be able to give

* Gen. xxiii. 2. † Gen. xlii. 24. xliii. 30. xlvi. 29. l. 1.
‡ 1 Sam. xxx. 4. 2 Sam. i. 12. iii. 32. xiii. 36. xviii. 33.
§ 1 Sam. xx. 41. ‖ 2 Kings xx. 3. Iſa. xxxviii. 3.
⁂ Jer. ix. 1. xiii. 17. xiv. 17. xlviii. 32. Lam. i. 16. ii. 18.
** Acts xx. 19, 31. 2 Cor. ii. 4. Phil. iii. 18.

†† This is moſt beautifully illuſtrated by the Reverend Dr. *Leardner*, in his *Vindication* of this Story againſt Mr. *Woolſton*'s Objections; which is written with a Spirit of Criticiſm as juſt and noble, as that of his Antagoniſt was falſe, invidious, and mean.

‖‖ Job xxix. 25. ‡‡ Mat. x. 24.

each other a ſenſible Token of Commiſeration and Affection, which cannot ſo eaſily be counterfeited as fond Words may; and he has taken Care, that while they teſtify our Paſſions, they ſhould alſo eaſe them, and unload the Heart when almoſt ready to ſink under its Preſſure.

2. We may alſo learn from the preceding Diſcourſe, what may be of uſe to *direct our Compaſſion* in the moſt affectionate Workings of it.

We well know, that the bleſſed JESUS had all the Paſſions in the moſt harmonious Order, and that the Symmetry of his Soul was entirely unbroken. We may therefore aſſure ourſelves, that *Tears* which flow from the Conſiderations on which he ſhed them, are the Drops of Wiſdom and of Virtue.

To *weep with him* over the Grave of *a departed Friend*, eſpecially of one remarkable for Piety and Uſefulneſs, is moſt eaſy and natural. The more difficult Taſk will be, to *reſtrain thoſe Tears* within ſuch Bounds, that they may not ſwell into a Torrent, which will bear down our Comforts, our Hopes, and our Graces. But while they are duly moderated, and ſubmitted to the great Lord of Life, we ſhelter ourſelves under the great Example of JESUS. And indeed, without ſuch an Authority, our Sorrows on ſuch an Occaſion might be vindicated, not only as a Tribute of *Humanity* due to the Living as well as the Dead, but in ſome Degree as a proper Expreſſion of our pious *Humiliation* under GOD's rebuking Hand. For nothing is an Affliction, any farther than it is felt; and the very End of Providence with Reſpect to us would be fruſtrated, if our Hearts were not deeply penetrated and impreſſed by the Stroke.

But let not perſonal and domeſtick Calamities engroſs all the Tenderneſs of our Souls. Let our Compaſſions ſpread themſelves all abroad, and take in every proper Object which may fall under their Notice. Let us endeavour to paſs through the World, as the *Friends* of GOD, and of Mankind: as thoſe, who have a cordial Affection for the whole Human Species, and being ourſelves *Men* can think no human Concern entirely foreign to our Hearts. Let us often think of the

the State of Human Nature in general; how it is defaced and pained, and wounded even to Death: How Man grows up to Lamentation and Mourning; and every Age, and Station, and Circumſtance, has its Affliction! Even tender and innocent *Infancy* is not excepted; thoſe little helpleſs Strangers in Life, though they *have not ſinned after the Similitude of Adam's Tranſgreſſion* *, are born under the Sentence of it: What Numbers of them are brought into the World, only to ſmart, and weep, and die! And in other Inſtances, when the Human Bloſſom begins to open, and the beautiful Colours diſcover themſelves in the Bud, how does it wither before it be fully grown! *Children*, who have all the Charms and all the Hopes their early Age can admit, ſeem to have been ſpared for a few Years, only to take a deeper Root in a Parent's Heart, that it might ake and bleed the more, when they are plucked up, ſometimes by a ſudden Stroke, and ſometimes by a ſlow Progreſs which prolongs to Weeks and Months that dreadful Operation by which we are loſing a Part of ourſelves. *Youths* are taken away in the full Bloom and Vigour of their Nature, in the gay deluſive Dream of their mortal Hopes. And *we who ſurvive*, find ſo many Thorns ſpringing up in our moſt pleaſing Paths, that we are ſometimes tempted, with him who knew moſt of the Magnificence and Luxury of Life, and ſo moſt of its Vanity, to *bleſs the Dead which are already dead, rather than the Living which are yet alive* †. Such is the Courſe of mortal Man. Thus are we, like the rebellious *Iſraelites*, doom'd to wander in the Wilderneſs, with but one Certainty before us in it, the ſad Aſſurance of dropping *our Carcaſes* there! Surely had we no diſtinct and peculiar Sorrows of our own, we might feel thoſe of this unhappy Family to which we are allied; and there would be an evident Propriety, as well as Humanity, in the *Tears* we ſhed for it. Yet while we are lamenting its ruined State, let us own the righteous Sentence of that GOD, who is thus *conſuming our Days in Vanity, and our Years in Trouble* ‡, ſo that we ſpend them *as a Tale that is told*, or rather, as the

* Rom. v. 14. † Eccleſ. iv. 2. ‡ Pſal. lxxxix. 33.

Word might be much better translated, *like a Sigh* or *a Groan* *.

But there is another Subject of yet juster Lamentation, to which our Thoughts are directed by what we have now been hearing; I mean, that *Obstinacy of Heart*, with which Multitudes *reject the Counsel of* GOD *against themselves*, and despise that sovereign Remedy which Divine Grace has provided for all their Sorrows in the everlasting Gospel. How many wilfully make themselves, as it were, blind and deaf, *lest they should see with their Eyes, and hear with their Ears, and be converted and healed* †. Dying Souls are a sad Spectacle indeed; especially, when they are dying under the Means and Offers of Life, and aggravate their Ruin by the only Method of Cure. Where is the Faith of Christians, if we do not regard them as on the Borders of eternal Ruin? and where is the Tenderness of Human Nature, if we can see them with Indifference in so dangerous and miserable a State? David *beheld the Transgressors, and was grieved* ‡; and *Rivers of Waters ran down his Eyes, because Men kept not* GOD's *Law* §. Will it be less fatal, to reject his *Gospel?* Or should we be less impressed, when the *Tears of the Redeemer* over perishing Sinners are added to all the other moving Considerations, which attend their Case? *Oh that our Head were Waters, and our Eyes were Fountains of Tears* ‖, *that we might weep Day and Night*, for our Neighbours, our Friends, it may be some of our dearest Relatives too! who seem so near to that State, where there will be perpetually *weeping and wailing, and* even *gnashing of Teeth* ‡; where the Torment of all the *raging*, shall be added to the Distress of the *mourning* Passions.

3. With what Chearfulness may we *address* this *compassionate Saviour*, when we are *weeping on such Accounts* as called forth *his own Tears?*

I might take Occasion from hence to argue the Encouragements we have, at all Times, and on all Occasions, to apply ourselves to Him, as (according to the Apostle's Representation) *a High Priest who can be touched with*

* Psal. xc. 9. נהה. † Isa. vi. 10. ‡ Psal. cxix. 158. § Psal. cxix. 136. ‖ Jer. ix. 1. ‡ Mat. viii. 12.

with the Feeling of our Infirmities *; or (according to *Isaiah*'s Deſcription) a gracious *Shepherd*, who *gathers the Lambs in his Arms, and carries them in his Boſom, and gently leads thoſe that are with Young* †.

But that we may not too much digreſs on ſo copious, though ſo delightful, a Theme, let us now apply the Thought to the View of *thoſe Sorrows* in particular, which gave Occaſion to the Mention of it; the Removal of dear and pious Friends, and the Conſideration of the Calamity and Degeneracy of Mankind.

When our Heart is overwhelmed within us, on Occaſion of the *Removal of thoſe* who were *deareſt to us* in the Bands of Nature and of Love, what a Shelter is here! to come to this immortal Friend, and open to him all the Anguiſh of our Souls! "Bleſſed Redeemer! "Behold me in a Caſe, which was once Thine own! "Thou knoweſt what it is to be in this ſad Circum- "ſtance, to be *weeping* over the *Grave of a Friend*. "Let what Thine own gentle benevolent Heart then "felt, engage thee to *pity* what I now feel, and "to *pour Balm* into this deep and painful Wound! Oh "let my Heart be more open to Thee, now this dear "Gueſt has quitted its Apartment in it! Raiſe my "Soul from that Duſt to which it is fondly cleaving, "to Thy glorious and amiable Self! Make up my "Loſs in a more abundant Communication of thy Di- "vine Friendſhip, and I ſhall own it a rich Equivalent "for whatever Mortality can invade!"

Again, under that Diſtreſs on Account of the *Calamities* or *Degeneracy* of Human Nature, which the beſt of Men do moſt tenderly feel, let us apply ourſelves to CHRIST, as *the great Phyſician*, who can cure the one and the other; as one who condeſcended to *come into the World, that the World through him might be ſaved* ‡. And when we ſee, as we ſhall often ſee, the Feebleneſs of our own Attempts; and are grieved to obſerve, how little we can do to ſupply the Neceſſitous, to comfort the Sorrowful, or to reform the Vicious; let us humbly commend them to Him, whoſe Arm is almighty, whoſe Treaſures of Grace and Love are inexhauſtible. In a Word, let us with all the Importunity of Faith and

* Heb. iv. 15. † Iſa. xl. 11. ‡ John iii. 17.

Prayer urge him to redreſs what he once bewailed, and to haſten that happy Day, when *every Thing that offends* ſhall be *taken out of his Kingdom* *, and a Face of univerſal Holineſs and Joy ſhall be ſpread through all its ſpacious Provinces, and triumph for ever there.

4. From the *Tears* of CHRIST at the Grave of *Lazarus* we may infer, that the *Death of his Saints* is ſtill *precious in his Sight*.

There is not ſurely in Human Life a more cutting Circumſtance, than the Sight of a dying Friend. When all the Importunity of Prayer, the Preſcriptions of Art, and the Offices of Love have been tried in vain; when Phyſicians own the Caſe to be deſperate, and the Symptoms of it are ſo evident, that we cannot ſo much as flatter ourſelves with one remaining, though deluſive Hope, in Favour of a Life which perhaps we would gladly ranſom with our own: Yet even then, with what officious though unavailing Eagerneſs do we return to the Bed of Languiſhing? and while our Eyes are weeping, and our Hearts bleeding, how willingly do we paſs through Days of Confinement and Nights of Wakefulneſs, if we may but contribute to make the Paſſage to the Grave a little the ſmoother, when the Journey cannot be prevented? But alas, how poor do our Efforts appear, and how weak and impotent all our Pity and our Friendſhip!

Let us then, from the Subject we are now upon, draw a Conſolation with regard to our pious Friends, which may ſurely as a reviving Cordial raiſe our Spirits when they droop, and mingle Praiſes with our Tears. JESUS attends them, though in an inviſible Form; and the Eye that *wept* over *Lazarus*, is with inceſſant Care fixed upon them. Can we imagine, that he is grown leſs gracious on his Removal to the Heavenly World! It is true, that he has laid aſide thoſe Expreſſions of Compaſſion, which are peculiar to animal Nature in this inferior State; and Drops of *Grief*, and Sentiments of *Sorrow*, can have no farther Place. Yet ſtill on the Throne of his Glory he retains a Kind of royal Compaſſion; and in this Reſpect, as well as another, *having loved his own that are in the World, he loves them* even *to the*

* Mat. xiii. 41.

the End *. He doth indeed, for wise and gracious Reasons, permit and appoint their Death; but as he cannot be absent from any Place, or unacquainted with any Circumstance of Mankind, we may assure ourselves, that he is not an unconcerned Spectator, when his Servants are struggling away their Breath, and fainting off from the Stage of Mortality. The Compassions of a Fellow-Mortal are vain and fruitless; but those of a GOD are infinitely important. He can moderate their dying Agonies, or communicate inward Strength in Proportion to them. He has a gentle Voice, which can assure them, that *their Sins are forgiven them*; and attendant Angels are at his Command, to convoy them to the Regions of Glory. Nay, we may assure ourselves, that as their great and good *Shepherd*, he will himself *be with them, when they pass through the* dark *Valley of the Shadow of Death*; and *his Rod and his Staff*, will yet *comfort them* †. We may hope, that by his Care *Rays of Glory* shall chear them through the Gloom; and the Gates of *the invisible World*, of which he *holds the Keys* ‡, shall be opened upon them, in a Manner which shall least shock and surprize. He will surely *manifest himself to them* by such gracious Tokens, and *embrace their separate Spirits*, with such unknown Endearments, as shall leave no Room for one Moment's Terror, or even a Moment's Suspicion. He will delight to teach them *the Songs of Heaven*, as soon as the Breath passes from their mortal Lips; and attemper the Rays of opening Glory in such a Manner, as he knows most suitable to the State of Spirits new-born from Flesh.

These Meditations seem naturally connected with the Subject; and I am sure, they are full of Divine Consolation, to support us under the Death of our pious Friends, and in the Views of our own, which is so soon to succeed it: Especially, when connected with the last Reflection I shall suggest, *viz.*

5. With what holy Triumph will CHRIST *rejoice over all his People*, when he hath finally *recovered them from the Power of the Grave*, and *destroyed that last Enemy?*

What

* John xiii. 1. † Psal. xxiii. 4. ‡ Rev. i. 18.

What our Lord did in this Inſtance for *Lazarus*, was but an imperfect Specimen of what he intends ſhortly to do for *all that ſleep in him*. All *that are in their Graves ſhall hear his Voice, and come forth* *; and *the Dead in* CHRIST *ſhall riſe firſt* †. Delightful Proſpect, for the Redeemer, and all the Redeemed! While CHRIST was thus *weeping* over *Lazarus*, he *knew what he would do* ‡; and we may aſſure ourſelves, that his gracious Heart felt a ſecret unutterable Pleaſure in the Thought of it. It muſt be delightful to him, while ſympathizing with theſe Mourners, to reflect how ſoon he ſhould *give them Beauty for Aſhes, the Oil of Joy for Mourning, and the Garment of Praiſe for the Spirit of Heavineſs* §; how ſoon he ſhould turn their Sorrow into Raptures of pleaſing Surprize, by the Revival of this lamented Friend. And when he came to the Tomb, and ſpake thoſe divinely efficacious Words, *Lazarus come forth*; who can deſcribe, or imagine, the moving Circumſtances that attended it! With what Tranſport did *Lazarus*, and *Martha*, and *Mary*, embrace and congratulate each other? With what a Mixture of Amazement and Gratitude did they all proſtrate themſelves at the Feet of their Almighty Saviour? and with what Fervours of Devotion and Love did the newly ranſomed *Captive of the Grave* conſecrate to him the Life which he had renewed? A Stranger muſt have beheld ſuch a Sight with Pleaſure: How much ſublimer Delight muſt it then give to the great Author of ſuch mutual Happineſs!

But, Oh my Brethren, what was this Reſurrection of *Lazarus* to a mortal and a ſinful State on Earth, when compared with *that Reſurrection* to immortal Holineſs and Glory which CHRIST is deſigning for all his People! Surely the very Proſpect of it muſt delight his compaſſionate Heart, and add new Joys to his Throne *at the right Hand of the Majeſty on high*. Death is making Havock among his Subjects here; *thoſe whom he loveth, are ſick* and dying; their *Countenances gather Blackneſs* ‖, and *their Bones are ſcattered at the Grave's Mouth* ⸸: But he foreſees the Day, when he ſhall *lead Captivity captive*; and

* John v. 28, 29. † 1 Theſſ. iv. 16. ‡ John vi. 6.
§ Iſa. lxi. 3. ‖ Joel ii. 6. ⸸ Pſal. cxli. 7.

and he seems to glory in the View of it, and to comfort himself (as it were) in the Thought of that ample Vengeance which he will shortly take on their cruel Destroyer. Is not that the Language of those sublime Words? *I will ransom them from the Power of the Grave: I will redeem them from Death: O Death, I will be thy Plagues; O Grave, I will be thy Destruction; Repentance shall be hid from mine Eyes* *. "Like an inexorable Con-" queror, I will abolish the very Memorial of thee."

And when the glorious Work is accomplished, with what Complacency and Delight will he survey it! How joyfully will he welcome that important Day, which is to *wipe away the Reproach* of his Servants, and to clothe them with Beauty, Honour, and Immortality! When he sees them springing out of their Graves, as a mighty Nation *born at once*, and shining in his own compleat Likeness, with what Pleasure will he view that happy Change, hear their mutual Congratulations, and accept their united Praises! Attendant *Angels* will undoubtedly rejoice; *the Morning Stars will sing* sweeter, than at laying the Foundations of the Earth, *and the Sons of God will shout* louder *for Joy* †. With what Pleasure then must the blessed JESUS view it, as the Work of his own Love, and *the Travail of his very Soul!*

'Tis a known Circumstance in the Story of *Augustus Cæsar*, that when he was quitting Empire and Life, he expressed his great Satisfaction in the Improvements he had made in the Buildings of *Rome*, so that whereas he *found it Brick*, he *left it Marble* ‡. But surely CHRIST may much more justly glory in it, when he descends in all the Pomp of the *Resurrection-Day*, that he has made *a nobler Change*, even in this corporeal Part of our Nature; and that whereas he found it *mortal corruptible Clay*, he has raised it to a *Strength and Splendor* superior to that of *Marble* or *Adamant*. This is the Joy and Triumph of the blessed JESUS: This is the glorious Hope, that animates the *Christian* under the mournful Prospect of the Ravages of Death.

Glorious

* Hos. xiii. 14. † Job xxxviii. 7.

‡ *Jure sit gloriatus, marmoream se reliquere, quam lateri jam accepisset.* Sueton. Vit. Aug. *cap.* 28.

Glorious Hope! reviving Thought! at once adequate to *the Sorrows of this Day*; to the ſolemn Occaſion of which I muſt now turn, and perſuade myſelf, I ſhall not treſpaſs on your Patience, though I ſhould a little tranſgreſs the Limits of your Time, while I ſpeak of that venerable and excellent Perſon, of that *dear, amiable, generous Friend*, whoſe much lamented Removal has directed our Meditations to this fruitful Subject, on which it has been ſo hard to confine them.

The Reverend and eminently worthy Dr. *Samuel Clark* had the Honour to be deſcended from Anceſtors remarkable for their Learning and Piety. Mr. *Samuel Clark of Bennet Fink*, ſo well known by his Hiſtorical Writings, was his great Grandfather by the Father's Side *; and Mr. *Samuel Clark* of *Aylesbury*, the Author of thoſe judicious *Annotations on the Bible*, which are ſtill ſo generally eſteemed, was his Mother's Father. As he bore the Name of each, he imitated them both, as well in their Miniſterial, as Chriſtian Character. His immediate Parents were very valuable Perſons, whom GOD ſpared to an advanced Age to rejoice in ſuch a Son; whom, in Regard to the early Marks both of Genius and Serioufneſs which they diſcerned in him, they early conſecrated, (together with his younger Brother, the late Reverend Mr. *Daniel Clark*,) to the Service of the Sanctuary. He purſued his Academical Studies under the Direction of the learned Dr. *Ker*, with whom (as I have been aſſured by thoſe who were then his Companions,) he acquired an early Reputation; particularly, for that accurate Acquaintance with the *Greek* Language, and that intimate Knowledge of *the Scriptures*, both of the Old and New Teſtament, *in the Original*, which is ſo important, I had almoſt ſaid, ſo indiſpenſable a Part of Miniſterial Furniture.

When

* I have often heard Dr. *Clark* expreſs the great Satisfaction he had, in reading a Piece of this Author, which is called *Select Lives*, in a ſmall *Folio*. It indeed contains many very memorable Things, no where elſe to be found; and Dr. *Clark* ſaid, His early Acquaintance with it had ſo happy a Tendency, to form his Mind to the Knowledge and Love of inward Religion, and its ſecret Exerciſes, that he could not but earneſtly recommend it to others, eſpecially to young *Theological Students*.

When he left the Academy, he did not chuſe to enter on Preaching directly, though I believe few of his Years were better qualified for it: But he reſided ſome Time in Two Families of Rank, under the Capacity of a *Chaplain* and *Tutor*; where, while he was directing the Studies of Young Gentlemen committed to his Care, he was greatly improving his own. He had in one of theſe Families conſiderable Offers of Preferment in the *Eſtabliſhed Church*; which, in Concurrence with other much weightier Conſiderations, put him on ſtudying the Foundations of *Nonconformity* with great Attention. The Reſult is well known to you, by the happy Effects of it, which you enjoyed for ſo many Years: And though no Man was leſs inſlaved to a Party-Spirit, or more ready to do Juſtice and Honour to Learning, Moderation, and Piety, wherever he found any of them; yet I am authorized to ſay, he never repented the Choice he made, under all its Temporal Diſadvantages: Nor is it any Wonder to me, that the Obſervation of growing Years, and the freeſt Converſe with Men and Books, and above all, the neareſt Views of Eternity increaſed his Satisfaction in it.

During this Period of Retirment, of which I have juſt been ſpeaking, he gave that accurate Examination to all the moſt remarkable *Theological Controverſies*, on which he fixed his Judgment in Relation to them. And as he heard all the different Parties of Chriſtians pleading for themſelves, and endeavoured to try them all by *Scripture*, as the only infallible Standard, he happily ſteered between oppoſite Extremes: And his great natural Sagacity enabling him to ſee much farther into many Queſtions, than the Generality of Mankind do, he plainly diſcerned, that many Matters which have been moſt warmly debated, have related to what is *Circumſtantial* rather than *Eſſential* in the Doctrines of Chriſtianity, and when ſifted to the Bottom, relate rather to different Phraſes, than different Ideas. This gave him that *Moderation*, for which he was ſo eminently remarkable and amiable; and engaged him, while he was vigorouſly ſupporting and ſtrongly enforcing the great Peculiarities of the Goſpel, to *hold the Truth in Love*, and not only to bear with thoſe that expreſſed themſelves

ſelves differently with Reſpect to ſome of them; but to pay a real Deference to thoſe valuable Qualities which he diſcerned in them, and to which no Man ſeemed to render more impartial Juſtice. It was a Maxim, which he early imbibed, and conſtantly retained, "that all the *Hereſies* which had corrupted and "afflicted the Church, owed their Original to Men's "departing from the Simplicity of Scripture, and muſt "derive their Cure from a Return to it."

When he appeared under the Character of a *Preacher*, he happily joined the Rational and Pathetick with the Scriptural and Evangelical Strain. In Conſequence of this, the moſt judicious Hearers were entertained, whilſt the leaſt Knowing were inſtructed, and they who had made the greateſt Progreſs in the Divine Life were led on to farther Improvements. It was an Honour to the Taſte and Judgment of thoſe who then conſtituted *this Society*, that they unanimouſly made Choice of him for their *Paſtor:* And who can expreſs how great a Bleſſing it has been to the Church and Auditory, to have enjoyed the Benefit of his Labours more than Thirty-eight Years? During which, as every Publick Aſſembly in which he preſided, has been Witneſs to the Fervency of his *Prayers*, and the excellent Matter and Tendency of his *Diſcourſes*; ſo he has had a Teſtimony in the Conſcience of every one that knew him, how powerful his Inſtructions and Exhortations were enforced by the moſt blameleſs and honourable *Converſation*.

Moſt remarkably may it be ſaid of him, that in ſtrenuous Imitation of his Divine Maſter, *He went about doing Good*; and all the Branches of his Work were his Delight. As his Mind was furniſhed with a rich Variety of Knowledge, in Conſequence of a long and very cloſe *Attention to Reading, Meditation, and Prayer*; ſo he was always ready to communicate it, and deſirous to ſupport, wherever he came, a Spirit of rational and improving Converſation; that he might fill up his Time profitably *Abroad* as well as *at Home*, and redeem the Hours which are ſo frequently loſt even by Perſons of Knowledge and Piety. Seaſons appointed for Meals were not exempted from this Care; and as the

the Book of GOD of Courſe furniſhed out in his own Family *Food for the Mind* during that of the Morning *, ſo what he daily met with in other Books, (often greatly improved by his own judicious Reflections,) was happily introduced on other Occaſions.

His generous Heart was always working with ſome *benevolent* and *uſeful Deſign*; and he endeavoured to inſpire all about him with ſuch Sentiments, and to encourage to the utmoſt every worthy Purſuit, whether in his Brethren in the Miniſtry, or in private Chriſtians. His *Steadineſs of Temper* carried him through the various Accidents of Life, with uncommon Compoſure. Far from that deſultory Temper, which is often ſo fatal to the Uſefulneſs even of great Men, he purſued with perſevering Patience whatever good Deſign he undertook; and that *Prudence* which was ſo diſtinguiſhed a Part of his Character, enabled him to judge of the Importance of Ends, and the propereſt Meaſures of obtaining them: So that I have ſeldom known any, who appeared to ſuffer fewer Diſappointments in the Proſecution of their Schemes than he.

His great *Modeſty* did indeed prevent him from ſome Publick Services, of which he was on many Accounts very capable: I mean, inſtructing the World more frequently *from the Preſs*. But the few Specimens of this Kind which he has given, are ſufficient to make us regret there are no more, and to excite our Wiſhes that ſome Way may be found of reſcuing from Oblivion ſome of his many valuable Remains.

It was one Inſtance of Dr. *Clark*'s remarkable Wiſdom, that he was a moſt attentive *Obſerver of Providence*: And the Conduct of Providence towards him was, in many Reſpects, peculiarly worthy of Obſervation: He *delighted himſelf in the Almighty*, and GOD *gave him the Deſire of his Heart*.

He was undoubtedly one of the happieſt, as well as one of the beſt of Men, *in domeſtick Life*; and indeed for a long Courſe of Years Proſperity ſeemed to attend on

* It was in Dr. *Clark*'s Family a general Cuſtom, if no other neceſſary Subject of Converſation occurred, for every Member of it preſent at Breakfaſt to repeat a Text of Scripture; and I have known it from thence tranſplanted elſewhere.

on all his Steps. As he was greatly bleſſed in a moſt ſuitable, affectionate, and amiable *Conſort*, and in a Train of lovely *Children*, he treated them always with the moſt endearing Tenderneſs, and was perpetually labouring to improve all his Influence over them, for their Advancement in Religion, and in whatever elſe might make them capable of increaſing Happineſs.

Prudence taught him to form *Friendſhip* with due Deliberation, and none could cultivate it more faithfully; nor could any one be happier in expreſſing the kind Sentiments with which his Heart overflowed, wherever he profeſſed it, or more ready to think himſelf obliged, or to return with Intereſt every good Office he received. And the good Hand of his GOD was remarkably upon him in this Reſpect, in ſparing to him for many Years ſome intimate Friends, for whom he had through Life the higheſt Eſteem; and in raiſing up others towards the Cloſe of his Life, who ſhewed in the moſt obliging Manner the high Reſpect they paid to his Merit as ſoon as they began to know it, and the Pleaſure they took in contributing to his Happineſs.

As GOD had placed him in more *plentiful Circumſtances* than many of his Brethren, it appeared that he well knew how to uſe and to become them. His Mind was too great to be in any Degree elated with them, too wiſe and too good to fail of improving them for the beſt Purpoſes. His *liberal Soul deviſed liberal Things*, which yet he was ſtudious to conceal. He took a peculiar Pleaſure, in hoſpitably ſharing with his Brethren and Friends the Bounties of Divine Providence; and gave and received a new Supply of Spirits, while he was converſing with them in ſuch Circumſtances.

Thus did this good and happy Man paſs through a long Series of Years, increaſing in Knowledge and in Piety, in Zeal and Uſefulneſs; loving all, and by all beloved; honouring all, who deſerved any peculiar Regard, and by all ſuch honoured, in Proportion to their Knowledge of him; bringing Joy into every Houſe which he entered, and moſt of all into his own when he returned to it. And when towards the Cloſe of ſo bright

bright a Day, *heavy Afflictions* viſited him, he took Occaſion from them to exhibit new Virtues and Graces, and to demonſtrate that it was not from Speculation alone, he had known how ſo well in Proſperity to inculcate the Duties of Adverſity. He bore frequent Viſits of acute Pain, with uncommon Patience and Chearfulneſs: And though the unutterable Pleaſure he took in exerting himſelf continually in publick Service, rendered his *Paralytick Diſorders* peculiarly grievous; yet even theſe he ſupported with great Reſignation to the Will of GOD, and chearful Hope in his long experienced Goodneſs. And in this Viſitation, *Mercy* ſurrounded him in a Manner well worthy of our Recollection. Though his Speech was ſo much affected by it, as to render him, for more than a Year and an Half, incapable of the Labours of the Pulpit, yet his Underſtanding continued in its full Vigour; nor did I ever hear him diſcourſe with more Sagacity and Penetration, or pray with more Readineſs or Propriety of Expreſſion, than ſince this lamented Complaint ſeized him: And he was ſtill capable of Study, which to his lateſt Days he purſued with as much Eagerneſs, as if he had juſt been laying in his Furniture for the Miniſtry.

There ſeemed alſo a providential Beauty in the Viciſſitudes of Dr. *Clark*'s Illneſs and Recovery. Whereas he was ſo extreamly afflicted for a conſiderable Time at *Bath* with a Complication of Diſtempers, that his ſkilful Phyſician ſcarce expected to have found him alive at his Return, for ſeveral Days; his Spirits ſtill kept up to the Amazement of all that were around him, and he diſcovered a Serenity which nothing could diſcompoſe, a Chearfulneſs which nothing could overbear. Thus he *triumphed over Death*, when it ſeemed to make its neareſt and moſt deliberate Approaches: And after this you know, in how ſurprizing a Manner he was given back to the Prayers which were offered for him, and reſtored to his own Houſe, and the Houſe of his Friends again; yea, what was to him moſt delightful of all, reſtored to the Houſe of his GOD. I cannot expreſs the Pleaſure with which I reflect upon it, that the *laſt Sabbath*, and almoſt the *laſt Day* of his Life,

Life, was ſpent with you in this Place; and that he was adminiſtring the Sacrament of the *Lord's Supper* to you, but *a few Hours* before he received his final Diſcharge from the Services of this lower World *. And truly, I think the Circumſtances of that Diſcharge peculiarly favourable. To be ſo ſuddenly ſtruck, as to be able only by a ſpeaking Smile to teſtify to the dear Relatives then near him, the ſecret Tranquility and Joy of his Heart, when all the Powers of Utterance and of Nature were failing him at once; and then to take Flight for Heaven, without ſo much as a Groan, is a Death greatly to be congratulated, when viewed in Connection with ſuch a Life.

Oh my Brethren, what ſhall I ſay? With Difficulty indeed do I reſtrain a thouſand Thoughts which are riſing in my Mind, while I ſpeak of *my Friend*, of *my Father*, for ſuch I may properly call him, if all the Offices of paternal Tenderneſs and Care can merit that Title. We cannot but *mourn*, yet let us *rejoice*, too. Let us rejoice, that we have known him, and known him to be ſuch a Man; that he has marked his Way with ſuch diſtinguiſhed Uſefulneſs, and ſcattered ſo many Bleſſings, of which ſo many are left behind him. As when *Dorcas* was gone, ſurviving Friends *ſhewed the Garments which ſhe had made for the Poor*, as Memorials of her Goodneſs; ſo may I this Day *ſhew* many *remaining*, many *preſent Effects* of Dr. *Clark*'s Piety and Zeal; and though ſo many of them may ſeem to be hidden in the Grave, yet neither are *they* loſt. To him, I may truly ſay, that under GOD *I owe even myſelf*, and all my Opportunities of publick Uſefulneſs in the Church; to him, who was not only the Inſtructor of my Childhood and Youth in the Principles of Religion, but my Guardian when an helpleſs Orphan, as well as the generous, tender, faithful Friend, of all my advancing Years. By him, were *many of you* inſtructed with me in the Courſe of *Catechiſtical Lectures*, and other Exerciſes of the like Kind, which he ſo happily invented and diverſified for the Benefit of the *riſing*

* On *Lord's Day, Dec.* 2, whereas he died on the *Tueſday* following.

rising Generation *. To him, as the Instrument in the Hand of Divine Grace, do *many of you* owe it, that early Religious Impressions were made upon your Minds; that you were introduced betimes to the Table of the Lord; and that you were formed, by all the Advantages of Instruction and Example, to those Characters which many of you so worthily and usefully sustain. In some Families he has been in all these Respects successively a Blessing to *Parents* and *Children*; and he has with unutterable Pleasure seen in many of you, that *his Labours have not been in vain in the Lord.* And I cannot look upon the *Children of the Charity School* now present, without recollecting, that it is now more than Thirty Years since it was founded by his pious Care, exciting the Generality of his Flock, to make (if I mistake not,) *the first Effort of this Kind*, that was ever made *among the Dissenters in the Country*; which has since been followed in many other Places with happy Success, and which I hope will still be, as I am sure the Institution here has already been, a Means of great Good, with Respect both to the Temporal and Eternal Interest of many, who must otherwise have been exposed to great Ignorance and Wretchedness.

Such are the Monuments, which our honoured Friend has left behind him: And may they long remain! May the Effects of his pious and excellent Labours be more and more conspicuous! Grievous indeed would it be, if any who heard such Exhortations, and saw them illustrated by such an Example, should remain unimpressed with a Sense of Divine Things. If there be any such present, let me intreat them to hear him once

* It was customary with Dr. *Clark* for many Years, to meet *Young Persons* at the Vestry on the *Thursday Evenings* for Religious Conversations, in which he went over successively some useful Subjects, of which he gave them some Schemes in Writing, that they might give him an Account of them. Thus he went over the History of Scripture, the Evidences of natural and revealed Religion, the Reasons of the Reformation from Popery, and the Ethicks of *Solomon*, collected from a very judicious Analysis which he made of his *Proverbs* and Book of *Ecclesiastes*. He has left behind him fairly transcribed *in Short-hand*, between Two and Three Hundred Discourses on this last Subject, which I could wish in every Hand, so far as I can judge of the Specimen I have seen of them.

once more *while dead, yet ſpeaking*. Let me intreat them to give an attentive Peruſal to thoſe excellent *Sermons on the Folly of Irreſolution in Religion*, which at our united Requeſt he publiſhed: They ſeem ſufficient to convince every Conſcience; and Oh that Divine Grace might add Efficacy to the Conviction! As for thoſe of us, who by that Grace have felt and ſubmitted to the Power of ſuch Conſiderations, and are now ſerving GOD in the Sincerity of our Hearts, what can be more ſeaſonable, under our preſent Diſtreſs, than to have Recourſe to that *Collection of Scripture-Promiſes*, which he ſo judiciouſly ranged in Compariſon with the Characters to which they are made. Let us drink of theſe living Streams, from that Fountain which can never be drawn dry, and our Souls ſhall be refreſhed; and we ſhall be taught to ſay, with a Joy which a Loſs like this will not be able to take away, *The Lord liveth, and bleſſed be our Rock; and let the God of our Salvation be exalted.* Amen!

The CHRISTIAN'S *Triumph over Death:*

A

SERMON

Occaſioned by the much-lamented

DEATH

Of the REVEREND

PHILIP DODDRIDGE, D. D.

And MINISTER of the GOSPEL at *NORTHAMPTON.*

Who died OCTOBER 26, 1751, in the Fiftieth Year of his Age.

By *JOB ORTON.*

TO THE

Church of CHRIST at NORTHAMPTON,

Lately under the Paſtoral Care of the

Reverend Dr. DODDRIDGE;

Grace, Mercy, and Peace from GOD our Father, and from the Lord JESUS CHRIST.

My DEAR FRIENDS,

THOUGH Providence has removed me to a Diſtance from you, I ſhare largely in thoſe Sorrows, with which your Minds are filled on Account of the Death of your learned, pious, and excellent Paſtor; an Event which all our Churches greatly and juſtly lament. When he aſſigned to me the Work of preaching the Sermon on that Occaſion, he was ſenſible my Reſpect for *you*, as well as for *him*, would not ſuffer me to decline it. In Compliance with his Deſire the following Diſcourſe was drawn up, in the beſt Manner I could, amidſt the Languors of an infirm Conſtitution, and the Interruption of many neceſſary Avocations. And it had been long ago preached among you, had not a wiſe Providence permitted an unhappy Accident to befal

me, which confines me at Home. It is the moſt grievous Circumſtance in this Affliction, that I am prevented from viſiting you, performing the Service aſſigned by my ever-honoured Friend and Father, and perſonally ſuggeſting to you ſuch Conſolations and Advices as may, in preſent Circumſtances, be peculiarly uſeful. To ſupply this lack of Service, I am *conſtrained* to ſend you the Diſcourſe from the Preſs: And this, I hope, will be a ſufficient Apology with thoſe, who may think it unworthy of publick Regard. It is ſome Satisfaction to me to reflect, that Diſcourſes, on ſuch ſolemn Occaſions, have been attended with great Uſefulneſs, eſpecially to the Acquaintance and Friends of the Deceaſed, which has often flowed, not ſo much from the Thoughts and Advices contained in them conſidered alone, as viewed in Connection with the awful Events which occaſioned them. I hope therefore, that a Recollection of the *Doctor*'s eminent Worth, and the Loſs his Family, his Flock, and the Publick ſuſtain by his Death, will caſt a Veil over the Imperfections of this Diſcourſe, and fill every Reader's Heart with ſo much *Serioufneſs* and *Tenderneſs*, as may make Way, for the plain Remarks and Admonitions contained therein, to impreſs it, and through the Influences of the Spirit of *Jeſus*, produce ſome valuable Effect.

I cannot conclue this Addreſs without expreſſing my warmeſt Gratitude to you, for all the Reſpect and Affection with which you honoured me, during the agreeable Years I ſpent amongſt you. And it is my earneſt Wiſh and Prayer, that you may yet flouriſh, and be edified, *walking in the Fear of the Lord, and the Comforts of the Holy Ghoſt*: Particularly that you may act upon thoſe noble and truly Chriſtian Maxims of *Candor* and *Unanimity*, which your late Paſtor inculcated upon you, and the Publick, in all your future Conduct, and eſpecially in the Choice

Choice of his Succeſſor; that the Head of the Church would give you a *Paſtor after his own Heart*, under whom you may daily grow in Chriſtian Knowledge and Holineſs, and be training up for the Perfection and Happineſs of the Heavenly State. Theſe are the daily Prayers of,

My dear FRIENDS,

Your very affectionate Friend,

and Servant, for JESUS *ſake,*

JOB ORTON.

1 Cor. xv. 54. latter Part.

— Death is swallowed up in Victory.

THE dying Bed of an eminent Chriſtian is a moſt melancholy, and at the ſame Time a moſt delightful Scene: *Grief* for the Dominion of Sin and Death, and the Loſs we are ſuſtaining by his Removal, *Joy* in the Supports of Religion he feels, and the Promiſes of the Goſpel he reſts upon, take place in our Minds by Turns, and ſometimes mingle together. But in a Soul formed to a Reliſh for virtuous Friendſhip, and deeply impreſſed with the great Truths of Chriſtianity, the *Joy* will preponderate; and the pious Heart will overflow with ſacred Delight to ſee the Terrors of Death removed, to obſerve how wonderfully God ſuſtains his Servants in their laſt Conflict, and what an Atteſtation they give to the Fulneſs and Sweetneſs of *Chriſtian* Conſolations. In this Inſtance in particular, God graciouſly makes his Providence a Commentary upon his Word, and illuſtrates the Promiſes of his Goſpel by the Joy and Peace he diffuſes into the Hearts of his dying Saints. Our *Text* has often been the Means of producing this Joy, and is indeed one of the moſt comfortable Declarations, that mortal Creatures can hear; and the *awful* Event, which directs my Thoughts to it confirms the Excellency and Suitableneſs of it. It ſhould, certainly, be regarded by *all* with an Attention becoming dying Creatures. But there are two Circumſtances, (my Friends) to recommend it to *your* peculiar Regard, *viz.* that it was exemplified in the cloſing Scenes of the Life of your late worthy *Paſtor*, ſo juſtly dear to you and to me, and that, out of a par-

ticular Concern for your Support and Encouragement living and dying, it was his express, his last, and almost dying Request, that I would discourse to you from it, on this very melancholy Occasion.

The excellent and reviving Chapter of which the Text is a Part, was intended to confute the Opinion of those who said, *there was no Resurrection of the Dead* *. Their Error seems to have been in asserting, that what Christ and his Apostles had said of a Resurrection, did not refer to a Resurrection of the Dead, but a Resurrection or Renovation to a Life of Holiness from a State of Sin, which is justly and beautifully described as a State of Death. This, probably, was the Error of *Hymenæus* and *Philetus*, who said, that *the Resurrection is past already* †. The Apostle *Paul* therefore sets himself to prove at large, that there shall be a Resurrection of the Dead. He proves it *possible*, from the Resurrection of *Christ*; a well known and undisputed Fact. He proves it *certain*, from the Connection between this Fact, and the Authority of the Apostles to publish his Religion; of which this Doctrine was so distinguishing and glorious a Part; and also from the Relation, in which *Christ*, the last *Adam* stood to Mankind. And as the Objections against this Doctrine chiefly arose from not understanding its Nature, and the Circumstances of the new Body, he enlarges upon these Topicks in the latter Part of the Chapter; and concludes it with a divine and most eloquent Rapture, describing the glorious Resurrection of the Saints (of whom alone he there speaks) and triumphing in the Prospect of this blissful Event; *so* (says he) *when this Corruptible shall have put on Incorruption, and this Mortal shall have put on Immortality, then shall be brought to pass the Saying that is written*, "*Death* "*is swallowed up in Victory.*" The Text is a Quotation from the Prophecies of *Isaiah*, where it is said, ‡ *He will swallow up Death in Victory*; and probably refers to the Deliverance of the *Israelites* from that utter Destruction, which the King of *Assyria* threatened, and attempted to bring upon them: A Deliverance that was indeed Life from the Dead. It is with great Propriety and Beauty, that these sublime and comfortable Words are by

* *Whitby* in loc. † 2 Tim. ii. 18. ‡ Isa. xxv. 8.

by St. *Paul* accommodated to the Resurrection of the Dead. The Text suggests to us these two Remarks, which I will endeavour to illustrate, and then direct you to the proper Improvement of them.

I. Death may naturally be considered as an Enemy.
II. True Christians shall obtain a compleat Victory over it.

I. *Death may naturally be considered as an Enemy.*
This is implied in the Text, when the Apostle speaks of *a Victory*; and it is expressly asserted in Verse 26. *The last Enemy that shall be destroyed is Death.* It is an Enemy we are every one to conflict with, for *there is no Discharge in that War* *. Death is, by an elegant Figure, often described in the Scriptures, as a Person, or intelligent Agent. It is emphatically styled *the King of Terrors* †, and said *to reign* over Mankind *by one Man's Offence* ‡. Nature and Experience teach us to consider Death as an Enemy; for

It dissolves the Union between Soul and Body. It dislodges the Soul, willing or unwilling; and separates it from its old and dear Companion. Providence has wisely implanted in every human Mind a Love to the Body to which it is united, and a tender Concern for its Health; insomuch that, *no Man ever yet hated his own Flesh, but nourisheth and cherisheth it* §. Consequently a Separation must be painful. Though good Men while *in this Tabernacle*, (this mean precarious Building) *groan being burdened*, yet there is a natural Aversion to put it off. *Not* (says the Apostle) *for that we would be unclothed* ‖. It would be more agreeable to take the Body with us to another World, than go through the Pain and Terror of dying, and have these two Bosom Friends divorced. This is a Circumstance we would be glad to be excused from, especially as it is the Consequence and Punishment of Sin; but Death will pull down this Structure, which, mean as it is, we are fond of, having dwelt in it so long, and having been at so much Care

* Eccl. viii. 8. † Job xviii. 14. ‡ Rom. v. 17.
§ Eph. v. 29. ‖ 2 Cor. v. 4.

and Pains to keep it in tolerable Repair, and will force the Inhabitant to remove.

Again, *Death destroys the Activity and Beauty of the Body, and turns it into Loathsomness and Corruption.* Diseases, its Forerunners, generally *consume away the Flesh that it cannot be seen, and the Bones that were not seen, stick out* *. At length the Comeliness of the Body is turned into Deformity, and what was an Object of Delight, becomes a Spectacle of Horror. The Limbs that were sprightly and active, grow stiff and useless: The Eyes which sparkled with Life and Vigour, are sunk and ghastly: The learned Brain, in which so many curious Traces were lodged, so many Ideas ranged with the utmost Care, and retained by close Recollection, has lost its exquisite Sensibility; and the entertaining and instructive Tongue is sealed up in Silence. The Vitals of the Body have lost their Powers. The Lungs cease to play, and the Heart to beat. *The Silver Cord is loosed, and the Golden Bowl broken, the Pitcher is broken at the Fountain, and the Wheel broken at the Cistern* †. Then we are willing to *bury our Dead out of our Sight*; to cast the *Desire of our Eyes* into the Grave, to mingle with common Dust, and lie in Dishonour and Darkness for Ages to come.

Further, *Death removes us from our most near and intimate Friends, and other earthly Comforts.*

It dissolves the Ties of Nature, and the Alliances of Friendship; and breaks down the pleasing Fabrick of Happiness, which Love had been for many Years erecting. The benevolent Heart is ready to take up *Hezekiah*'s mournful Complaint, *I shall behold Man no more with the Inhabitants of the World* ‡.

Further, *it breaks off Men's Thoughts and Purposes relating to this World,* for the good of their Families, Neighbourhood, and the Publick. The great Thoughts of wise and pious Men for the Glory of God and the Advancement of Religion perish; and the charitable Schemes, which depended on the Continuance of their Lives, are defeated.

Finally, *The little Acquaintance we have with the other World, to which Death transmits us, increases the Fear of a Removal hence.*

We

* Job xxxiii. 21. † Eccl. xii. 6. ‡ Isa. xxxviii. 11.

We know so little of our Souls or their Manner of Existence and Operation without a Body, and there are so many Doubts and Fears about their eternal Condition prevailing in us, that it is no Wonder, the Thought of quitting the present Scene is painful and Death, as it removes us from it, is considered as an Enemy.

Whose Heart is not ready to fail him at the Prospect? Who does not find his Reason and sometimes his Faith too, ready to sink, when he is going to encounter the *King of Terrors*, and pass through his dark and gloomy Regions to an unknown and unalterable State? And in vain we call to Reason, and ask Philosophy to furnish us with sufficient Armour of Defence, and to fortify our Minds against the Attacks of this stern Invader. It is the *peculiar* Glory of the Gospel of *Christ* to assist our Reason, and increase our Faith in Proportion to the Strength of the Enemy, and the different Impressions which the Apprehensions of it make upon our Minds. And this it does by the Discovery it makes of a future State, a glorious Resurrection, and a final everlasting Triumph over Death.

Having thus briefly viewed the frightful Features of the Enemy, let us turn our Eyes to a more bright and agreeable Scene; and observe

II. *True Christians shall obtain a compleat Victory over Death.*

The Text informs us that a Victory shall be gained, and it shall be so compleat, that Death may be said to be even *swallowed up* in it, quite destroyed, and no Traces or Remainders of it be found. This is confirmed by the Passage already mentioned; Verse 26. *The last Enemy that shall be destroyed is Death.* The Word (καταργηθησεται) rendered *destroyed*, signifies being divested of an Authority it had before, and being reduced to an Incapacity of exerting any further Power *. Thus after the same Apostle had been speaking of *Persecution, Peril, and Sword, of being killed all the Day-long*, as the Lot of himself and his Fellow-Christians, he adds, *nay in all these Things we are more than Conquerors* †, compleat,

* Compare Verse 24. where the same Word is rendered *put down*.

† Rom. viii. 37.

glorious, triumphant Conquerors—And this is agreeable to what God himself declares concerning this formidable Enemy, with so much Grandeur and Majesty. *I will ransom them from the Power of the Grave: I will redeem them from Death: O Death, I will be thy Plague; O Grave, I will be thy Destruction; Repentance shall be hid from my Eyes* *.

For the further Illustration of this comfortable Truth, let us observe, that *the Victory is in some measure obtained in the present Life—but it shall be perfected in the future.*

1. The Victory is in some measure obtained even in the present Life.

Christ gained a Victory by his own Resurrection, and the Revelation and Promise of a Happiness beyond the Grave; for *he hath abolished Death*, (abolished its Tyranny, destroyed its Force, and rendered it, comparatively, of none Effect,) and *hath brought Life and Immortality to Light through the Gospel* †. He has assured us of the Certainty and Eternity of the future State, and largely explained its Nature.——He has not indeed removed the *natural* Fears of Death which are wrought into our very Constitution, and are the Springs of many of our Actions; nor is it his Intention entirely to remove from the Minds of good Men that Fear of Death, which has an apparent Tendency to promote Seriousness and Watchfulness, an heavenly Disposition which keeps them always prepared for the Coming of the Lord. But he has taken away the *slavish* Apprehensions of it, and delivered them, who, *through Fear of Death, were all their Life long subject to Bondage.* Death has now, in Effect, changed its Nature. It only hurts the Body, not the Soul. It only puts an End to those Pursuits, Employments, and Entertainments, which are suited to the Body, and this present World; but not to those, about which holy Souls are engaged, and with which they are delighted and improved. Nay, it is become, on many Accounts, a Benefit; as it puts an End to their Temptations and Conflicts, Doubts and Fears; as it *hides their Bodies in the Grave*, for ever shelters them from the Pains and Sorrows to which they are here exposed, and

* Hos. xiii. 14. † 2 Tim. i. 10. *compared with* Rom. iii. 3, 31. 1 Cor. i. 28. xii. 8. Eph. ii. 15. Heb. ii. 14.

and tranſports their ſeparate Spirits to everlaſting Purity and Peace.

A preſent Victory is obtained by the *Calmneſs* with which the Saints die; and that *Joy unſpeakable and full of Glory*, with which the Spirit of *Chriſt* ſometimes repleniſhes their Hearts, when the Fleſh is ſinking into the Duſt.—Are they not Conquerors, when, with Smiles in their pale Countenances, and Songs of Praiſe upon their quivering Lips, they calmly yield to the Stroke of Death, and, through *Chriſt* who ſtrengthened them, triumph over all its frightful Powers, ſaying, *O Death, where is thy Sting? O Grave, where is thy Victory?* Let me add, this is Death's *laſt* Attack. It ſtrikes once, but can never ſtrike more; and "all the Hurt it can poſ-"ſibly do them, is to put it abſolutely out of his own "Power ever to hurt them any more*". Which leads me to add further,

2. *The Victory ſhall be perfected in the future World.*

And this will appear, when we conſider, that all the faithful Servants of *Chriſt* ſhall be raiſed again; their Bodies ſhall be transformed into the Likeneſs of *Chriſt*'s Body; and they ſhall be fixed in a State of compleat and everlaſting Happineſs.

1. *All the faithful Servants of* Chriſt *ſhall be raiſed again.*

They are laid in the Grave, but not *one* of them ſhall be loſt there. *Death feeds on them*, but at the great Day they *ſhall have the Dominion*. That there ſhall be a Reſurrection of the Dead, that their Bodies, which are turned to Corruption, ſhall be redeemed, and ſo much of each, as ſhall be ſufficient to denominate it their *own* Body, collected and united by the Almighty Power of GOD, is certainly declared in the holy Scriptures. We have ſome Intimations of this in the Old Teſtament, upon which the *Jews* grounded their Belief that there ſhould be *a Reſurrection of the Dead, both of the Juſt and the Unjuſt* †. But it is plainly revealed in the New. *The Hour is coming when all, that are in their Graves, ſhall hear the Voice of Chriſt, and come forth* ‡. *This* (ſays he) *is the Will of him that ſent me, that every one which ſeeth the Son, and believeth on him, may have everlaſting Life, and I will*

* Mr. *How*. † Acts xxiv. 15. ‡ John v. 28.

will raise him up at the last Day *. This Doctrine the Apostles preached; they assured the Christians, that he *who raised up Christ from the Dead, should quicken their mortal Bodies. That Christ was risen from the Dead, and become the first Fruits of them that slept* †; of that plentiful Harvest which should spring out of the Dust, when the Lord should descend again from Heaven. The Resurrection of *Christ*, illustrated by the Resurrection of other dead Bodies, proves what God *can* do, and testifies what he *will* do. And this Chapter alone will keep up the Belief of this great Event, till the Trumpet shall sound, and the Resurrection prove itself. *Captivity shall be led Captive*, and Death, which has triumphed over the whole Human Race, shall himself be triumphed over, when the *Earth and the Sea shall give up their Dead.* Though we now say to *Corruption, thou art my Father, and to the* devouring *Worm, thou art my Mother and my Sister:* The Authority and Power of *Christ* shall at length dissolve the disagreeable Relation, and the Grave claim no more Acquaintance with us. But, as a bare Resurrection is common to Good and Bad; and since, as in *Adam all die, even so in Christ shall all be made alive*; therefore we must add,

2. *Their Bodies shall be transformed into the Image of* Christ's *Body.*

This is their peculiar Honour; and the Apostle *Paul* asserts it in very strong Terms; *who shall change our vile Body, that it may be fashioned like unto his glorious Body, according to the Working whereby he is able even to subdue all Things unto himself* §. The Doctrine of the Resurrection was ridiculed by the *weaker* Heathens as impossible, and represented by the *wiser* as undesirable; turning the Soul again into a Prison, and laying upon it an insupportable Burden: But the Account the Apostle gives us in this Chapter, of the great Alteration which shall be made in the Bodies of the Saints, answers their Objections. He assures us, that *Weakness, Corruption*, and *Dishonour* shall be left in the Grave; and *the Body be raised in Incorruption, Glory, and Power; a spiritual Body*, not an animal one. And *as we have borne the Image of the earthly, we shall also bear the Image of the Heavenly.*

The

* John vi. 40. † Rom. viii. 11, and 1 Cor. xv. 20. § Phil. iii. 21.

The Body ſhall be quite refined from groſs Matter, be more active and ſprightly, and more eaſily moved from Place to Place, than it now is, in its utmoſt Flow of Health and Spirits. It ſhall have no groſs Organs to obſcure the Faculties of the Soul, or clog its Operations. It ſhall need no ſuch Supports as it now does, nor feel any of thoſe Appetites, which are often Temptations to Sin, and which, without reſolute Government, injure the Health, and prevent the Serviceableneſs of the Body, as well as interrupt the Tranquillity and Peace of the Mind. It ſhall have no corrupt Blood, or ſour Juices to occaſion irregular Ferments, to excite the angry Paſſions, or produce a melancholy, or a fretful Diſpoſition. There will be no *Law in the Members warring againſt the Law of the Mind*, and bringing it into *Captivity*. It will exert itſelf with the utmoſt Vigour in GOD's Service, without being *wearied* with it, or *worn* out by it. *Then ſhall the Righteous ſhine forth as the Sun in the Kingdom of their Father*. The Place, the Company, the Work of Heaven, will all tend to Increaſe their Luſtre and Activity. If *Moſes*'s Converſe with GOD for a few Days left ſuch a Brightneſs on his Countenance, that the *Iſraelites* could not bear to behold it, it is very natural to infer, that dwelling in the Preſence of GOD, the Fountain of Light, beholding the Glory of *Chriſt* for Years and Ages, will improve the Splendor of pure, ſpiritual, incorruptible Bodies. And, it is probable, a Covering of effulgent Glory will be thrown over them, as as there was over *Chriſt*'s Body when he was transfigured, *and his Face ſhone as the Sun, and his Raiment was white as the Light*; and make them *ſhine as the Brightneſs of the Firmament* *. And the more they reſemble *Chriſt* in moral Excellency, the more will their ſpiritual Bodies reſemble his, and the more illuſtrious be this Mark of Diſtinction and Dignity.——But what is the preciſe Nature of theſe Bodies; how they will move and act; whether new Organs will be added, or the preſent altered; in what Manner the Soul will act, and be influenced by them; are Queſtions which we cannot ſolve, while we dwell in *Houſes of Clay*. It is ſufficient for us to know, that every Thing,

* Matt. xvii. 2.

Thing, which was an Imperfection, or a Mark of the Divine Displeasure against Sin, shall be entirely removed; that the Body shall be so changed and new moulded, as to be every Way suited to assist the holy and happy Spirit to which it is re-united, in the noblest Services and Enjoyments. Thus when *Christ appears*, every Saint shall *awake in his Likeness*, and *appear with him in Glory*. What a noble Triumph over Death will *this* be, when every Captive shall be released, and every one clothed with the Robes of Glory? Especially when we consider,

3. *They shall be fixed in a State of compleat and everlasting Happiness.*

Of this also the Scriptures of Truth assure us: *They which shall be accounted worthy to obtain that World, and the Resurrection from the Dead, cannot die any more; for they are like the Angels* *. *Mortality* (or that which is mortal) *shall be swallowed up of Life* †, and no Traces of it left. It is a very considerable Part of the Glory of the heavenly World, *that there shall be no more Death* ‡. Some noted Commentators § would interpret the Words, here rendered *in Victory, for ever*, as denoting the utter Destruction of Death. The Idea is plainly suggested in the Phrase, *swallowed up*; and this Truth is confirmed by the Passages already mentioned, and many more in the Scriptures, that not *one* true Christian shall be liable to the Attack of Death any more.

There shall be no Fear of Death remaining. A conquered Enemy may recover his Strength, assault us again, and prevail, at least so far as to *alarm* and *terrify* us; but Death is *swallowed up*, and has no more Power to overcome, or disturb the exalted, glorified Servants of Christ for ever; not so much as *one of the Harbingers*, or *Attendants of Death*, shall ever incommode them. There is no Fear of the Return of acute Pains or pining Sickness; which are often so grievous, as to dispose the Heart to *long for Death*, as a Relief, and be *glad to find the Grave* ‖. Their Bodies are not *varnished* over with an outward Lustre, but perfectly free from all *Principles of Decay*. They are not only secure from *external* Violence,

* Luke xx. 35, 36. Matt. xxii. 30. † 2 Cor. v. 4. ‡ Rev. xxi. 4. § Vid. *Grot.* & *Whitby* in loc. ‖ Num. xvi. 32.

lence, but full of unfading, immortal *Vigour*. Death has no Power to take away, to moleſt, or even alarm any *one* of their Friends and Aſſociates in that better Country; but *becauſe* Chriſt *lives, they ſhall alſo live*, and their Duration be equal to his.——Finally, *There ſhall be no painful Remembrance of Death*. A Recollection of violent Pains and cutting Sorrows often gives Uneaſineſs: When (as *Jeremiah* expreſſeth it, concerning his own Miſery) *the Soul hath the Wormwood and Gall ſtill in Remembrance* *, it embitters preſent Enjoyments. But the Remembrance of Death ſhall not be terrifying, but agreeable. A Compariſon of the *preſent* with the *former* State, will only tend to enhance their Pleaſure; to excite high Admiration of that Power, which produced the ſurprizing Change, and give peculiar Ardour to their Adorations of that Grace which prepared them for it.—In ſhort, the *Lord of Life* ſhall ſo entirely change the Scene, that *all Remainders of Death ſhall be done away*, and nothing ſhall appear by which it might be known, that it ever had the *leaſt* Dominion over any of his faithful Servants. I ſhall ſum up all in the ſtriking Words of the Apoſtle; *It doth not yet appear what we ſhall be; but we know that, when he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is* †. It doth not yet appear what we ſhall be! No, not *yet*, what we ſhall be *then*: For although our Underſtanding is the Diſtinction of our Nature, and our Tongue the Glory of our Frame, the one is overwhelmed when it labours to comprehend, and the other forced into Silence when it attempts to deſcribe, the Objects and Glories of Immortality. And therefore, without preſuming to take in the full Meaning of the following Words —— *But we know, that when he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is.*—We may venture to conclude, that we ſhall hereafter be bleſſed with an immediate, permanent, and influential Viſion of the Lord of Life and Glory; and ſuch a Viſion, attended with vital Beams ſurrounding us on every Side, transfuſing themſelves through our whole Frame, invigorating the divine Life in us, and maintaining and increaſing our ſenſible and in-

* Lam. iii. 19. † 1 John iii. 2.

intellectual Joys, must import compleat and everlasting Happiness.

Having thus illustrated the Remarks founded on the Text, I am now to direct you to the proper Improvement of so noble and interesting a Subject. Let me then entreat your Attention to the following

REFLECTIONS.

1. *Let us contemplate the Power and Grace of our Lord* JESUS CHRIST, *so illustriously displayed in this Triumph over Death.*

It became him for whom are all Things, and by whom are all Things, in *bringing many Sons to Glory,* to appoint his Son the *Captain of their Salvation,* and *to consecrate him* to that Office *through Sufferings.* He took Part of Flesh and Blood, that he might be capable of dying, and, *though Death destroy him* (or weaken, and render ineffectual his Influence) *that had the Power of Death, that is, the Devil** ; who, by his Temptations, brought Sin and Death into the World. He died to vanquish the Terrors of Death, and reconcile our Minds to the Thoughts and Approaches of it. To this Work he was set apart by his Father and GOD; and he alone was fit for the Work, and worthy the Honour of overcoming the *King of Terrors.* And because, for this End, he became *obedient to Death,* even *the Death of the Cross,* GOD *has highly exalted him,* constituted him LORD *both of the Dead and the Living,* lodged the *Keys of Death, and the invisible World,* in his Hands, and *given him Power over all Flesh,* that *he should give eternal Life* to all his sincere and genuine Disciples. *He must reign till he hath put all Enemies under his Feet,* and Death, the chief and last of them, be destroyed. —— These (Brethren and Fellow-Christians) are the reviving Truths of our holy Religion: Let us then *rejoice in* CHRIST JESUS, and glory in our Relation to him, who, by his atoning Sacrifice, took away the *Sting of Death, which is Sin,* bore in his own Body, the Penalty denounced against Transgressors, and by the Influences of his Spirit, promotes a holy Temper and Conversation, which is the only prope Quali-

* Heb. ii. 10, 14.

Qualification for a bleſſed and joyful Reſurrection. We are directed to conſider him as *the Reſurrection and the Life*, who is to come in Power and Glory to judge the World, the Luſtre of whoſe Appearance ſhall penetrate to the deepeſt Grave, and whoſe Voice ſhall awaken every ſleeping Saint. — Then ſhall they come forth to join their glorified Head and Saviour, to attend and grace the Solemnity of that Day, which ſhall compleat his Conqueſt over Death, and terminate his mediatorial Kingdom. ——— Since then *we are more than Conquerors through him that loved us*, let this increaſe our Veneration for his Goſpel, which contains the Record of eternal Life; and with an Eye of Gratitude, Love, and humble Dependence, let us *look to Jeſus the Lord of Life*, who, *for the Joy that was ſet before him*, of being himſelf highly exalted, and leading on all his good Soldiers to Conqueſt and to Crowns, overcame the Sharpneſs of Death, and *is now ſet down at the right Hand of* GOD. Let him be *precious* to our Souls, who is the Purchaſer and *Author of eternal Salvation*.

2. *Let us reflect on the Difference between good and bad Men with Regard to the Conſequences of Death.*

This Conqueror hath Dominion over all: Nevertheleſs all ſhall riſe again. But oh! with what different Appearances, and to what different States! *Some ſhall awake to everlaſting Life, and ſome to Shame and everlaſting Contempt* *. All ſhall come forth of their Graves, but with this awful Diſtinction, *they that have done Good, unto the Reſurrection of Life, and they that have done Evil, unto the Reſurrection of Damnation* †. With what Horror and Surprize will the Wicked lift up their Heads in that tremendous Day, and how glad will they be to ſink back to Rottenneſs, or even to *Nothing*, from the *Wrath of the Lamb!* But they *muſt* come forth, although their Bodies ſhould be ſo changed, as to be capable of more exquiſite Pain, and a more laſting Duration, than their preſent Frame will admit of. They ſhall have their Part in the *Lake which burneth with Fire and Brimſtone, which is the ſecond Death* ‡, which ſhall be executed with Circumſtances of Terror and Anguiſh, pro-

* Dan. xii. 2. † John v. 29. ‡ Rev. xxi. 8

proportioned to their Crimes.—On the other Hand; with what a blooming Air and inconceivable Tranſport will the Saints lift up their Heads in that glorious glorious Day! With what unutterable Delight will they leave their duſty Beds, and ſurvey their empty Tombs; knowing that their *Warfare is accompliſhed*, and that their LORD, whoſe Approach they hail with the loudeſt *Hoſonnas*, cometh *to be glorified in his Saints, and to be admired in all them that believe*. Having through the *Grace of Chriſt*, which *is ſufficient* even for the weakeſt of his Servants, overcome and been faithful to the End, they *ſhall not be hurt by the ſecond Death* *, they ſhall not *die for ever*, but enter into eternal Reſt. And do you believe, Brethren, that there will be ſuch a vaſt Difference between the future States of the Righteous, and the Wicked? I know you believe it. Enquire then, what *Influence* and *Effect* this Faith hath upon your Hearts and Lives; and *which* of theſe two States will be your's. Let me addreſs you in the Words of the great Mr. *Howe* †: "You can never juſtify "it to GOD, or your own Underſtandings, to remain "in a dubious Uncertainty about a Matter of ſo *vaſt* "Conſequence as this. Unconcernedneſs *here* is the "moſt unaccountable Thing in the whole World. "Things will come to this *Iſſue* very ſhortly with us, "that either Death muſt, as to us, be ſwallowed up in "Victory, or we be *ſwallowed up* of victorious Death. "With what Solicitude ſhould we all concern ourſelves "to be at a *Certainty!*" If you would deſire *that* ſtrong Conſolation which the Text exhibits, let me urge you to *fly for Refuge to lay hold upon the Hope ſet before you*, to be daily exerciſing *Repentance towards* GOD *and Faith toward our Lord Jeſus Chriſt, to redeem your Time*, and make a wiſe Improvement of the preſent Life. Thus you *will finiſh your Courſe with Joy, and when this earthly Houſe of your Tabernacle is diſſolved, you will have a Building of* GOD, *a Houſe not made with Hands, eternal in the Heavens* ‡.

Laſtly, *Let the Servants of* CHRIST *be calm and reſigned, in the View of their own Death, and when their pious Friends are removed.*

One

* Rev. ii. 11.

† *Howe's* Works, Vol. II. page 422.

‡ 2 Cor. v. 1.

One would think there ſhould be no Occaſion for ſuch an Exhortation as this, to any who *love our Lord* JESUS CHRIST *in Sincerity*, and have Peace with GOD through him. One would naturally ſuppoſe that in the Fulneſs of their Hopes and Joys, they would *deſire to depart*, and it would be neceſſary frequently and ſtrenuouſly to urge them to *wait patiently* for the Coming of the LORD. One would think that inſtead of ſorrowing as thoſe who have no Hope for them that ſleep in *Jeſus*, they ſhould rather *rejoice* for the Victory they have gained and the Honour to which they are advanced. But alas! ſuch is the unreaſonable and unhappy Influence which preſent Things have upon our Minds, ſuch is the Weakneſs of our Faith and Hope, ſo languid is our Love to CHRIST, and ſo injudicious our Affection to our Friends, that we are loth to remove ourſelves, and unwilling to part with them. GOD knew it would be ſo. *He knows our Frame* and *remembers we are Duſt*, and therefore pities us, and has laid in ſuch a Stock of Encouragements in his Word, to counteract the Bias of Nature, and to correct the Errors of Senſe. Let us then (Brethren) enter into the Spirit, and admit the Force of them. Remember, that although the Combat may be ſharp, and the Apprehenſion grievous, yet the Victory is ſure. The Enemy has been *often* vanquiſhed, and 'tis only a *ſingle feeble* Effort he can poſſibly make. *Fear not* (ſays the Redeemer) *I am he that liveth and was dead, and am alive for ever more, and have the Keys of Death and the unſeen World.* Fear not this formidable Enemy. He has ſlain his Thouſands; ſlain, did I ſay? rather, he has obtained ſome *little* Advantage to his own irreparable Loſs and their everlaſting Gain. Though he ſtrips you of the Body, yet (to allude to St. *Paul*'s Words) *you only part with it for a Seaſon, that you may receive it for ever* *, improved and beautified, and no more to ſee Corruption. Let every ſincere Chriſtian, endeavour from ſuch Conſiderations, to reconcile his Mind to the Approaches of Death, and wiſh to encounter this laſt Enemy, as a brave Soldier does to enter upon an Action, which he has the greateſt Reaſon to

* Philem. verſe 15.

to believe will finish the War, put an End to all his Fatigues, Perils, and Terrors, and bring Repose, Honour, and Reward. Frequently meditate, O *Christian*, on that glorious Morning, when thou shalt awake, burst the Bands of Death with sweet and inexpressible Surprize, arise with Ten Thousands of thy Fellow-Saints, and meet thy LORD with Songs of Triumph, and everlasting Joy upon your Heads. Then shall be applaud thy Resolution and Labour, Fidelity and Patience, before his Father, the Angels, and the assembled World, and give thee *a Crown of Glory that fadeth not away.*

Let these Considerations also support our Minds when our pious and valuable Friends are removed.

In this View the Apostle urges them, *If we believe that Jesus died, and rose again, even them also which sleep in Jesus, will* GOD *bring with him; the Dead in Christ shall rise first,* and the Saints then alive (being changed) shall be *caught up together with them in the Clouds to meet the Lord in the Air, and so shall we ever be with the Lord. Wherefore comfort one another with these Words* * And surely no Words can be more full of Consolation. Our pious Friends departed, have gained the Victory, and are *present with the Lord.* And though we are left behind in a World, which is *at best* a tiresome Place, and *less desirable* since they were removed from it; yet we hope e'er long to be restored to them, to converse with them upon more agreeable and advantageous Terms, and spend an Eternity together. If we are *Followers of them who through Faith and Patience inherit the Promises,* GOD will quickly call us to come up to them, and send a Convoy of Angels to fetch us to the World of Spirits; and perhaps the first Objects we may meet with there, may be some of our most intimate Friends, sent to *congratulate* our safe Arrival, and *conduct* us to the appointed Mansions. And oh! with what Joy and Transport shall we meet them, and be welcomed by them. The *small* Space of Time the Separation has continued, and in which we have known the Sorrow of living without them, will endear them to us, and increase our Bliss. Especially when

* 1 Thess. v. 14 — 18. *compared with* 1 Cor. xv. 51, &c.

when we consider that there is no Fear of *another* Separation, that the *Destructions of the Enemy are come to a perpetual End* †; and that Death has yielded up all his Power ever to divide us more.

Let me particularly apply these Consolations to you, my Friends, on Occasion of the sore Breach God has made upon you. What Joy has it already been to your late worthy and pious Pastor, to meet so many of his Flock in the Regions of the Blessed, to whom he administered these precious Consolations in their last Moments, and smoothed their Passage to Heaven! What Joy will it be to him to receive one and another of *you*, who have obeyed the Gospel, to be Partakers of his Felicity! What a Delight will it be to him to receive your Thanks for all his Labours of Love for the good of your Souls, and join with you in adoring that Grace, which wrought effectually for your Salvation; to which Grace, you well know, he constantly ascribed his Abilities and Success! What Joy will it afford you to meet *him* there; to inform him more fully than you can now do, what Pleasure and Improvement you have received from his Labours while he lived, and his Writings, by which, *being dead*, he is still *speaking* to you, with the most serious and affectionate Address, and the most insinuating Eloquence! And with regard to him and all your Brethren, who shall at Length meet in our Father's House; how will mutual Joy flow from Heart to Heart, when every Enemy is conquered, and the Tyranny of Death at an End; to be for ever instructing, improving, and entertaining, one another; to recount your many Struggles, Temptations and Victories; and trace out the wondrous Steps by which you were conducted to this Happiness. These friendly Dispositions will be carried to the Height, Conversation will never grow dull, and social Entertainments never cloy. Fresh Delight will be springing up in his Soul, and your's, through Eternity; in observing each other's improving Knowledge and Holiness, and sharing together in the Smiles of the Redeemer, and the Work and Happiness of Heaven.

After

† Psal. ix. 7.

After such comfortable Thoughts as these, I have very little Heart to renew, and increase your Sorrows and my own, by entering into any Particulars of the Character of that great and good Man, whom GOD has removed from us. Nor is it necessary I should; as he has been so long among you, and so faithfully and constantly watched over you. I may appeal to you all, that you have * *fully known his Doctrine, Manner of Life, Purpose, Faith, Long-suffering, Charity, Patience, Persecutions,* and *Afflictions,* and his *Care of the Churches.* He has been labouring among you with unexampled Diligence, and unwearied Zeal, above Twenty Years, with increasing Honour, Comfort and Success. Notwithstanding his other most important Relation, as a Tutor, and the Weight of Business he continually had on his Hands, he was *in Labours* for your Souls *abundant*; warning, encouraging, and comforting, with all the Marks of a deep Sense of Religion upon his own Soul, the most tender Affection to you and your Families, and the utmost Solicitude for your everlasting Welfare. The same Disposition he carried with him in all his Visits, and mingled the Seriousness and Piety of the Christian Minister with the Politeness of the Gentleman, and the Freedom and Chearfulness of the Friend. His great Concern for the rising Generation, was manifested in his Discourses on *Education* from the Pulpit and the Press, and his most affectionate Addresses to your Children in his catechetical Lectures, and occasional Visits. Ye know how heartily and compassionately he entered into your personal and relative Afflictions; how many disconsolate Hearts he has made to rejoice by his Liberality, his Counsels, and his Prayers. Ye know his Faithfulness and Gentleness in brotherly Reproof, and the Exercise of godly Discipline. In a Word, ye know that, to *his Power,* and (unhappily for his Family, for you, and other Churches) *beyond his Power,* he went about doing Good, piously devising, and with the most resolute Application, executing so many generous Designs for the public Good. —— *Ye are Witnesses, and* GOD *also,* how much his publick Addresses were illustrated and

* 2 Tim. iii. 10.

and enforced by his own Temper, and Conduct, and *how holily, and justly, and unblameably he behaved himself among you.* —— By his Writings (the Value of which will, I am perſuaded, be continually increaſing) the World will judge, what a *Paſtor* GOD had favoured you with, and how very well you have been fed and taught for ſo many Years. And they will naturally and juſtly expect, that you ſhould be wiſe and judicious Chriſtians, and eminent for every Branch of the Chriſtian Temper. And *great* will be your Guilt and your Shame if you are not.

But, *Beloved, I am perſuaded better Things of you*; and my Perſuaſion is founded partly on my own Knowledge of your Temper and Character, and partly on the ſolemn Teſtimony your late Paſtor has borne to the Goodneſs of them, in a Paſſage in his *laſt Will*, which he deſired might be communicated to you on this Occaſion, and which I mention with Pleaſure, as it is at once for your Honour and your Admonition. Speaking of his Intention of being interred in the *Place of your Meeting*, he ſays, "where I have "ſpent the moſt delightful Hours of my Life, in "aſſiſting the Devotions of as ſerious, as grateful, "and as deſerving a People, as perhaps any Miniſter "had ever the Honour and Happineſs to ſerve; chear-"fully perſuading myſelf, that, when I am dead, "they will hear me ſpeaking in my Writings with all "due Regard; and making it my laſt Requeſt to them, "that thoſe of them who have, or can borrow, my "*Family-Expoſitor*, will read it over in their Families "once at leaſt, beginning the Lord's-day after my "Funeral; and that they would alſo read over in "their Families, on Lord's-day Evenings, all my Ser-"mons which they have, or can borrow, eſpecially "thoſe on *Regeneration*, thoſe on the *Glory* and *Grace* "*of* CHRIST, the Sermons to *young Perſons*, and that "on the *one Thing needful*; and I deſire that every Parent, "that can procure them, would read in their Retire-"ments, my Sermons on the *Education of Children*, with-"in one Quarter of a Year at leaſt after my Death. "And I make this Requeſt from an affectionate Deſire "of the Edification and Salvation of Souls; and an

" humble Hope that, in Consequence of it, I may " glorify GOD, even when I am laid in the Dust."

I hope, *my Friends*, you will pay a serious and constant Regard to this his last Request, out of Gratitude for his Services, and Veneration for his Memory; from a Concern for your own further Credit and Comfort, and a Desire to increase his Joy, and your own, at the Day of the LORD.

As to you, (my Brethren and Friends) who were more immediately under his Eye and Care; GOD *has taken your Master from your Head.* And you will naturally adopt the mournful Words of *Elisha*, when he had lost his Tutor *Elijah**, *My Father, my Father, the Chariot of* Israel, *and the Horsemen thereof!* He was indeed a *Father* to you: And I believe there are few of us, who have had the Advantage of being his Pupils, have found more real Affection and Tenderness, and a warmer Concern for our Welfare, in our natural Parents, than we have found in him. You remember his Quickness of Apprehension, and remarkable Felicity in the Dispatch of Business, and yet his most exemplary Improvement and Redemption of Time. You know how faithfully he devoted his Time and Abilities to your Service. How freely he communicated to you out of those large Stores of Knowledge with which GOD had furnished him: How fairly and candidly he proposed Arguments and Objections on every Topic, on which he lectured. What Pains he took to make you eminent Christians, *able Ministers of the New Testament, and Scribes well instructed unto the Kingdom of Heaven.* You will, I am persuaded, join with me in acknowledging (to the Praise of GOD) that our Acquaintance with him, and Relation to him, has been our Honour and our Happiness. May you and I remember his paternal Counsels, Prayers, and Example, that *(through a Supply of the Spirit of* JESUS) we may be fitted for eminent Usefulness in the Church, and may do Honour to his Memory and Instructions!

It is but a just Tribute to the Worth of eminently wise and useful Men, and of great Advantage to Survivors, to display at large the Virtues of their Character,

4

* 2 Kings ii. 12.

racter, and point out the Means by which they became ſo eminent; and I am not without Hope, that Juſtice may hereafter be done, in ſome diſtinct Account, to the diſtinguiſhed Abilities, eminent Character, and extenſive Uſefulneſs of the late reverend and learned Dr. *Doddridge*, who ſhone ſo conſpicuouſly in the Relations of a Miniſter and Tutor, and whoſe Writings are in ſuch general Eſteem. In the mean Time what has been ſaid concerning him, may ſerve to excite you *all*, to aſpire after a Temper and Behaviour becoming your Relation to him, whoſe Removal, in the Vigour of his Faculties, we ſo juſtly, and ſhall ſo long lament; and, to add greater Weight to the ſolemn Exhortation of St. *Paul* to the *Philippians*, which, upon this Occaſion, I would addreſs to you all: * *Thoſe Things which ye have both learned, and received, and heard, and ſeen* in him, *do*; *and the* GOD *of Peace ſhall be with you.*

To conclude: GOD has ſeen fit to call Home his *good* and *faithful Servant*; and given him not only a calm, but a joyful Diſmiſſion from the Labours and Sufferings of Life, and enabled him thereby to triumph over Death. And when we recollect the Words we have been meditating upon, and this freſh Seal to the Truth and the Comfort of them; and when by Faith we look forward to that *Weight of Glory* reſerved in Heaven for us, and our pious Friends; let us even *now* join in the Apoſtle's triumphant Song, and ſay, † *Thanks be to* GOD, *which giveth us the Victory through our Lord* JESUS CHRIST. Amen.

* Phil. iv. 9. † 1 Cor. xv. 57.

FINIS.